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THE
MOSLEM WORLD

A quarterly review of current events, literature, and
thought among Mohammedans and the progress
of Christian Missions in Moslem lands

VOLUME VIII

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THE MOSLEM WORLD

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EDITORIAL

ISLAM IN CHINA

LAST summer it was our privilege to touch nine of the eighteen provinces of China in a visit to Moslem centres, and to hold conferences at four of the summer-resorts where more than two thousand missionaries were present, representing every province. Thus, through the co-operation of the China Continuation Committee, we were able to secure new information on the problem of Islam in China.

The early writings of Thiersant, and the latest work by D'Ollone (reviewed in this number), Marshall Broomhall's book, and James Hutson's articles in *The National Review* of Shanghai will give any student a good introduction to the subject. But all of these authors raise questions that are left unanswered on the missionary side of the problem.

There is still the widest disagreement, for example, regarding the numbers and the distribution of the Moslem population. While Broomhall puts it at no less than five and no more than ten million, D'Ollone estimates the total at only four million or less and a Japanese scholar, Professor P. Y. Saeki, gives reasons for putting it as high as twenty millions. The greatest number of Chinese Moslems are found in Kansu, Shensi, Chihli, and Yunnan; but they are scattered widely and important groups reside nearly everywhere at the great centres of traffic. Moslem literature is published at Peking, Canton, Nanking, Shanghai, Tientsin, Hankow, Yunnanfu, and especially at Chengtu the capital of Szechwan! The extent of this literature and its character is indicated by an article in this number of our QUARTERLY. In every mosque and school visited we found a surprising quantity and variety of Arabic, Persian, Chinese, and bi-lingual literature. Arabic is the sacred language. It is found inscribed on every lintel in the Moslem quarters of Honan; on every bakery and restaurant is the sign of the "kettle of purity" with its Koran phrase to indicate that pork contaminates; a soap manufacturer at Cheng Chow advertises in Arabic; in Sinkiang, Arabic-Chinese coins still circulate, and an Arabic book or calling card proved the best letter of introduction everywhere and always.

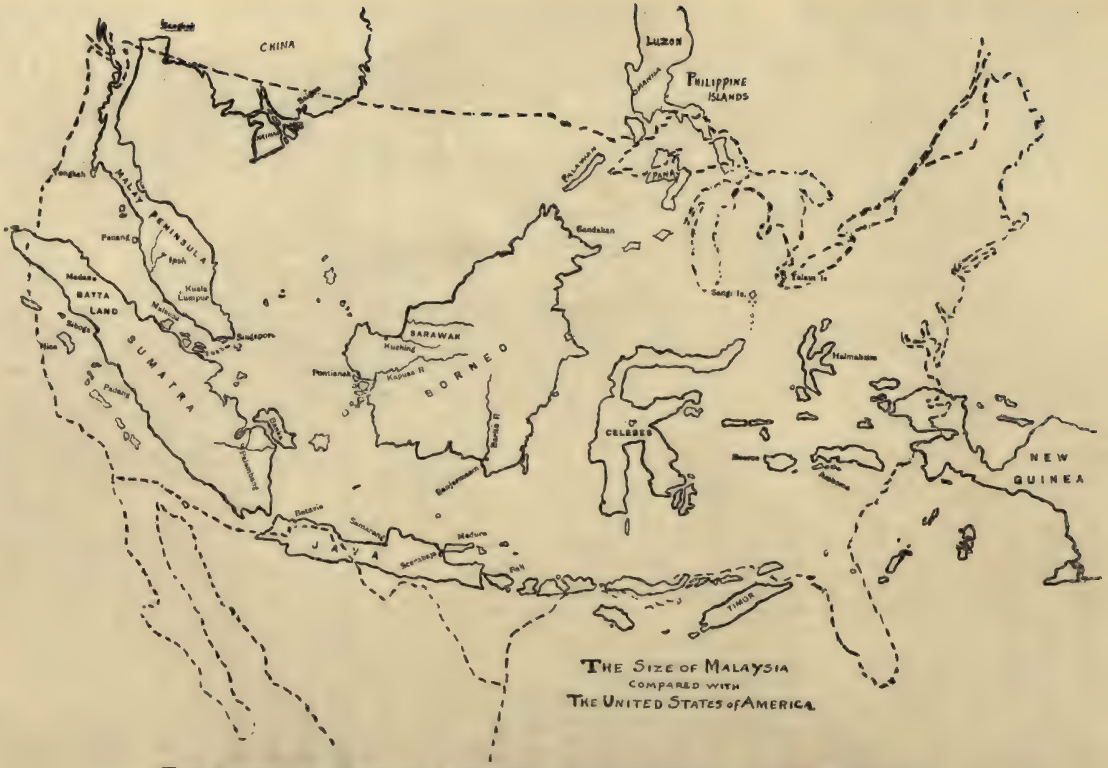
Christian literature for Moslem readers in Chinese or better in Arabic-Chinese is very meagre but steps are now being taken by the Christian Literature Society to supply this deficiency. Alas, there is not a single missionary in all China acquainted with Arabic who devotes himself to this work, and William Borden's high ambition and great life-purpose still challenge a successor to volunteer for the task. Of all Moslem peoples the Chinese Moslems are most accessible. Confucian ethics has torn the veil from Moslem womanhood in China and prevented or restrained the spirit of intolerance so common elsewhere. The mosques and schools are open to visitors; Christian literature and discussion are welcomed. Their long isolation from the West and its Pan-Islamic program and the loneliness of these monotheists in the midst of vast idolatrous masses incline them to be friendly to the messengers of Jesus the Christ. In Shantung Province we learned that there is a new willingness to listen to the Gospel. During a rebel-robber scare in one of the cities the Mohammedans hoping for immunity from attack ran up a large flag on their mosque with the inscription, "This is the true Jesus Church." They said they were not ashamed to confess their great Prophet Jesus! In Honan and Hupeh there have been a number of baptisms and with the exception of Kansu Province they are everywhere remarkably friendly.

Surely such conditions and responsiveness, such plastic docility where we might have expected granite opposition, constitute a call that is at once imperative and insistent. Dr. Hartmann of Berlin is known to our readers as no advocate of missions nor is he prejudiced in favor of Christianity yet he wrote in The Encyclopedia of Islam a year before the war as follows:

"Although the future of Islam in China cannot be precisely defined at present, it is abundantly clear that its victory over the other religions of the country and ultimate supremacy of the Muslims over the other peoples of the Empire is a mere dream, to follow which will bring only misfortune and destruction upon the Muslims. Even if through some unforeseen chain of circumstances their hope should be realised even for a brief period, this would be a grave disaster to the whole Chinese Empire. Islam is not a religion compatible with civilisation; it is emphatically the bitter enemy of Frankish culture and it is this which China is about to adopt. If the Muslims should attach themselves to some extent to the party of reform, two results are possible, they will either adopt entirely the new ideas and work in unity with the Han for a strong regenerated China on an ethnic basis in which case they will do no harm, or they will secretly cherish schemes for the supremacy of Islam, in which case they will be crushed without mercy as soon as they are discovered; for Muslims will always form an infinitely small proportion of the leaders of the reform movement. Nevertheless the Chinese nation will be well advised to keep a watch on the Islamic elements in their midst and particularly to prevent their increase by the purchase of Chinese children."

In order that the Moslems of China and the plans for their evangelization may be remembered through intercession, we publish a digest of the resolutions passed by large bodies of missionaries at the summer conferences in our notes on current topics. During the year we hope to have other articles on Islam in China.

S. M. Zwemer.



THE EXTENT OF MALAYSIA COMPARED WITH THE UNITED STATES OF AMERICA

SINGAPORE AS A CENTRE FOR MOSLEM WORK

Being so centrally situated the little island of Singapore is the entrepot of all the trade between Java, Sumatra, Borneo, the Malay Peninsula, Siam, all the islands of the Malay Archipelago, and Europe. It is here that all the large firms trading in Malaya have their headquarters, where they receive European goods for distribution to their agencies in all the places mentioned, and likewise receive from their agencies tropical products for shipment to Europe. Thus, naturally from Singapore as a centre, we find a great fleet, both of steamers and sailing vessels, going to all parts of the archipelago, by which the colporteurs of the British and Foreign Bible Society travel, and hundreds of cases of Scriptures are sent out year by year to the various places. This being so, it naturally follows that when we look round for a centre in which to place the headquarters of a Malay Mission, from which all parts of Malaya are easily accessible, we at once decide upon Singapore.

It was quite otherwise when Islam was first introduced into Malaya many centuries ago, but in those days Singapore did not offer the advantages it does to-day, and we must also remember that: "Those who sowed in the Far East the first seeds of Islam were no zealots, prepared to sacrifice life and property for the holy cause, nor were they Missionaries supported by funds raised in their native land. On the contrary these men came hither to seek their own worldly advantage, and the work of conversion was merely a secondary task." * This is also proved by others as will be seen from the following quotation from Sir Stamford Raffles, the founder of Singapore, who wrote regarding the Arab Sereibs amongst the Sea Dyaks: "They hold like robbers the offices they obtain as syco-

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* The Achehnese by Dr. S. Hurgronje.

phants, and cover all with a veil of religious hypocrisy." And that the Arabs coming among these people did nothing for the cause of peace and righteousness is proved by Sir Hugh Low, who wrote of them as follows: "The Arab Sereibs . . . scattered about amongst the tribes of Sarebas and Sakarran (Dyaks), are in a great measure the cause of the bad conduct of these tribes," *i.e.* with reference to their head-hunting raids and piracy.*

Singapore is also the centre of the Moslem world in Malaya, for in the Straits Settlements and Malay Peninsula there are 1,346,000 Malays according to the census taken in 1911, added to which we have many Indian and Javanese Moslems in these parts working as coolies on rubber plantations, while there are many millions of Moslems in Java and Sumatra, and every river in Borneo has its Malay settlement. In the April 1913 number of the MOSLEM WORLD magazine, I quoted the American Missionary of the Methodist Episcopal Church at Medan, Sumatra as having written: "Scattered through this vast region are multitudes who have never heard of Christ, but who are rapidly learning the faith of the false prophet. If things go on at this pace Mohammedanism will be the religion of Sumatra. It is now a race between the Cross and the Crescent. The one which gets to the ears and hearts of the people first will be the ruling faith. What will the Christian churches at home do about the matter?"

Four years later I sorrowfully answer him that the Christian churches at home have done nothing at all about this matter, and so it would seem as if there was to be no race at all between the Cross and the Crescent, as the Cross is a non-starter, and the churches at home are quite content to allow the Crescent to have undisputed sway among the Malay peoples not only in Sumatra, but throughout the whole of the Malay Peninsula, Straits Settlements, Borneo, and all other Malay lands.

The Mission to the Malays for which I then pleaded in these pages, and have since urged the starting of through the *Missionary Review of the World* and other missionary papers, seems as far off as ever. Still, thanks to the British and Foreign Bible Society, Christ is not left without a witness in these parts, and the increase in sales of late years in the two principal Mohammedan languages spoken in these parts goes to prove how ready the Moslems here are to receive the Scriptures. When I came to Singapore from Persia in 1908 the sales of Malay were 7,000 copies, and of Javanese 4,000 copies for the year. During 1916 20,000 Malay and 45,000 Javanese books were sold, an increase of 13,000 Malay and 41,000 Javanese portions of Scripture. Then again, to prove that this increase in sales is no flash in the pan, let me compare our sales in these languages for the past nine years 1908–1916 with the sales of the previous nine years 1899–1907. The sales of Malay from 1899 to 1907 were 112,752 copies, while from 1908 to 1916 they were 188,294 copies, an increase of 75,542 copies. The sales of Javanese from 1899 to 1907 were 77,567 copies, while from 1908 to 1916 they were 220,305 copies, an increase of 142,738 copies. Besides the above we have sold a number of Madurese and Sudanese books in Java, but as these books are printed by the N. B. S. and supplies are not always available, the sales in these languages have not risen much. Then again we sell books in Arabic, Bengali, Hindustani, Telugu, Tamil, and Urdu, a great many of which are sold to Moslems, but as many of them may have been sold to Hindus or Buddhists, I have not thought wise to include them under the heading of sales to Moslems, though one and all, especially Tamil, show large increases during the last nine years.

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* Islam is said to have been introduced into Malaya from Southern India, but many orthodox Moslems (Arabs) came to these parts from Mecca and Hadramout direct and do so still, and almost every Arab on arrival here pretends to be a Seyid or descendant of Muhammad, and on this account as well as from his knowledge of the holy language (Arabic), wields probably a good deal more authority here than he ever did in his native land.

I think from the foregoing that we can fairly claim that the British and Foreign Bible Society has proved the value of Singapore as a centre for Moslem work. The colporteurs, of course, go to the Moslems living in the most out of the way corners as well as to those in the large towns. In fact, the Bible Society's Agents and Asiatic colporteurs are the *only* Christian Missionaries the Malay ever comes in contact with, as nobody else seems to think the Malay has a right to hear of Christ, the Saviour.

Still it is hardly fair for the church at home to leave *all* the Malay work to the British and Foreign Bible Society. Our men in the natural course of their work are only sowers of the Good Seed, and after answering enquiries about the books they sell, and witnessing for Christ as they sell them, they must pass on to sell in other places. The Missionaries should follow to water the seed sown and to reap the harvest. Again, suppose the colporteur meets a Malay who is really an earnest seeker after the truth and is dissatisfied with the claims of a dead prophet, himself a sinner, there is not a soul to whom the colporteur can, when leaving that place, refer this man for further instruction about the risen Christ, alive for evermore, the sinless One, who died for our sins and rose again for our justification.

In other places, or even here in the case of a Tamil or a Chinese, the colporteur can put the enquirer in touch with a Missionary, but in the case of a Malay there is nobody until, perhaps years after, another colporteur comes along. And then people write about the impossibility of converting a Malay as follows: "It is not to be supposed that the Malay, ignorant as he usually is of the details of his religion, bases his belief on logical considerations or on philosophical grounds; he believes in his creed implicitly and blindly, and *he thus escapes conversion* because he is never open to any argument that does not rest upon the fundamental doctrines of Islam." * Is it any wonder that the Malay "escapes conversion" when nobody ever tries to convert him?

Singapore is also the centre from which the pilgrims from this part of the world start for Mecca, of whom Wilkinson writes: "The Malays can at least claim that they send more pilgrims to Mecca (in proportion to their numbers) than are sent by Indians, Persians, Moors, or Turks," and each of these pilgrims on his return makes it more difficult for the Christian Mission of the future, so there should be no delay in starting it.

Then again we find Dr. Snouck Hurgronje stating that the Moslems in this part of the world "Looked up to the free, active, and independent Caliph, the Sultan of Turkey," and surely his downfall, which must be close at hand now, must have made a great change in the Malay outlook. When they are looking round for another Leader of the Faithful should not we be pointing them to Christ? Wilkinson wrote in 1906: "There remains a further question; what of the future of Islam in the Malay Peninsula? . . . The example of the surrounding races is beginning also to effect the Malays in matters of clothing and diet, and even as regards abstinence from alcoholic stimulants. Every year brings additional laxity in what the devouter Malays would consider essentials of religion."

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* Wilkinson's Malay Beliefs.

Sir Hugh Low wrote: "I am strongly inclined to believe that a rigid Turk, being set down in their country, would scarcely allow that they (the Malays) had a chance of safely skating over the narrow bridge into the paradise of the Prophet."

Thus while the church at home takes no action the Malay either dies as he lived, a pseudo Moslem, whose faith differs considerably from the belief in the One true God of the orthodox, mixed as it is with the worship of Siva and the animistic beliefs of his forefathers; or he becomes a free thinker, and loses altogether what glimpse he had of the Unity of God.

I hope that what I have written above will go to prove the importance of Singapore as a centre for Moslem work, and that the churches at home will soon be aroused to their duty to the Malays. If only those people in England and America who are growing wealthy through rubber grown in Malaya, of which trade Singapore is the centre, were to take this matter up, we should soon have all the money needed wherewith to start a Mission to the Malays, working from Singapore as a centre.

CHAS. E. G. TISDALL.

Agent, B. & F. Bible Society, Singapore.

THE THREE CHARACTER CLASSIC FOR MOSLEMS

By Lieo Kai Lien of Nanking *

(Translated by Rev. F. J. M. Cotter and Rev. K. L. Reichelt)

At the beginning of creation—before heaven, earth or anything, there was a supreme being called the true God, who controlled the whole heaven; ordered the whole universe; divided light from darkness; evolved heaven and earth; set the foundations of mountains and rivers; called into life grass and trees; ordained calamity and fortune; gave brilliancy to the sun and moon; and energized the birds, beasts and the fishes of the sea. When all was finished, he then created man; endowed him with wisdom; instilled him with a soul; and man became the essence of creation. Then He sent down the Holy One to preach the great doctrine, teaching man to understand the great truth. Only when the truth is understood is man a man; when it is misunderstood man is no better than a bird. You little children on the verge of understanding, study the simple, do not think into the deeper things. Learn to be filial and obedient to your parents and teachers. Learn to act properly before your elders and the young and to distinguish between the higher and the lower. Understand the principles of benevolence and culture; practice good manners and propriety; be careful in word and deed; watchful concerning wrong doing. When you have made a little progress (in the truth) then I will teach you the great doctrine. When it is hard to explain the great truth I will use parables.

The origin of the truth comes from the true God, but it is to be revealed by man. The first principle of understanding the truth is to read the doctrine. In the morning be watchful and fearful; in the evening vigilant and

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*** Printed in Chinese at Canton, 1903 A.D. Moslem Press.**

pious. Matter is not God. There is only the true God and Mohammed is His prophet. The most important thing about the doctrine is to read the holy book (Koran), wherein are the holy commandments, the meaning of which is clear. Everything has its essence and the essence of the holy book is Islam. When the doctrine enlightens, truth prevails; when the doctrine is obscure, lies prevail. The truth brings blessedness; heresy, harm, evil follow falsehood. A superficial knowledge of the doctrine leads to lack of worship, as a lazy person causes the ruin of his own house. The holy one (Mohammed) says: "Worship is like a pillar which, when erect, supports the house; when taken away the house collapses." The beauty of the doctrine is purity; good behaviour purifies the body as auditing does one's wealth.* The rule of the doctrine is to know the right and the wrong; if a thing is right, approach it; if it is wrong, forsake it. The way of the doctrine exists between fear and hope; fear of sinning against God, and hope of God's mercy. The importance of the doctrine is to think of God constantly, from morning until evening, without interruption. The *surface*† of the doctrine is to know at least what shame is, for a knowledge of shame is a branch of the doctrine. The fruit of the doctrine is to observe fasting, for fasting eliminates inner strife. The seed of the doctrine is constant learning and practice, for only those who are learned are noble in conduct. Little children, you must listen carefully; cultivate learning and follow God's commandments; for everyone must follow regardless of sex, indifferent to age. The leaf of the doctrine is to practice watchfulness when alone, for the doctrine may be likened to a naked body and watchfulness ought to be taken as its raiment. The Koran says: "If you are careful you shall be prosperous," for what comes after (the journey to eternity) depends upon watchfulness as a fund.‡ The marrow of the doctrine is to know the destination; when the destination is known, the start is already made. The root of the doctrine is honesty in thought; if your thoughts are sincere you assist all efforts.* The dwelling place of the doctrine is the heart of man, and the heart of the Moslem is the temple of God. You are in the doctrine and the doctrine is in you. Should man ask, you can give this as an answer. "I live in the doctrine, and the doctrine is within me without the least uncertainty or partiality."

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* Text is obscure here.

† Chinese = skin.

‡ Lit. watchfulness is the expense account for this journey.

Should any man ask you for the doctrine in its numerous aspects, you answer: "It has five aspects:—1. What I follow is the doctrine of the deity. 2. What I protect is the doctrine of the holy one. 3. What I listen to is the doctrine of the Moslem. 4. What I cast off is evil doctrine. 5. What I watch for is heresy." The body of the doctrine is to believe in the heart, the members of the doctrine being actions in life. Cultivate in man the doctrine of heaven and diligence in the five aspects. Exhaust the principles of the way of life and promote the five principles of man. Doctrine is like light in a man's heart so that man may know God, who is invisible. When you have already explained the doctrine do not think that is the end; you must expound clearly so that you may know God's principles. God is omnipresent; without substance, form or shape, comparison or standard· There is only one God and He is the only power, God of God, King of Kings; moves or rests at will; causes life or death; from the beginning until now there has been no change. If asked "Why are you a Moslem?" answer: "I am a Moslem by the grace of God." If again asked "When did you begin?" answer: "At the time of the contract." "What is meant by the time of contract?" Answer: "When in the presence of God I received His teaching." He asked me: "Am I God?" I answered: "Yes, You evolve everything that has life and bestow food and raiment." Those who are disobedient falsely answer "no." All heresy begins from here. Oh! Little Children, you should realize this! These words of instruction should be carefully remembered. Look upward to heaven and examine what is on the earth; between heaven and earth, man is the noblest work. The worth of man consists in his having a soul. The soul serves as a reflector of God and a mirror of life.

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* Lit. you assist 10,000 ways or fashions.

God commands you to do five things: (1) To think of Him constantly and to avoid evil thoughts; (2) Worship five times daily in order to get rid of the cares of the world; (3) To observe the annual and monthly fasts in order to check human desires and lusts; (4) The rich must contribute of their wealth in order to act benevolently; (5) To worship at the mosque, and to examine the sincerity of your intentions. These five things are not to be considered easy, either to the saints or the common people, the foolish or the wise. When a child reaches the seventh year he must be taught in this. To teach good manners is the duty of parents and teachers. Upon reaching the fifteenth year he must himself take the responsibility and work it out without shifting it to any one else.

The observance of worship is the first commandment, as the root of all actions is to walk in the true way, the key to heaven, the screen to passion, the spring that washes away sin, and the lamp that lightens up the tomb. As to the rule of worship there are six outward ceremonies: (1) Use clean water; (2) Wear clean clothes; (3) Stand on holy ground; (4) Rest at the proper time; (5) Agree in heart and mind; (6) Face toward Mecca. In addition there are six other ceremonies which are the inner processes of worship: (1) Begin with the adoration of God; (2) Keep the body upright; (3) Chant the true doctrine; (4) In bowing retain a horizontal back; (5) Next let the head strike the ground; (6) Lastly conclude with kneeling. In all worship keep order and silence. If you make a mistake in worship you must have a washing; if you skip one of the ceremonies you must have a bathing. You must know that there are four regulations for washing:* (1) Wash the face beginning from the hair as far as the lower chin, then come to the ears; if you have a heavy beard you must wash inside of it; (2) Wash the hands as far as the breast and armpits; (3) Brushing the head constitutes one of the four; (4) Wash the feet as far as the ankle bone. You must be careful; not lazy or indifferent. You again must know that there are ten rules for bathing:* (1) Wash the hands to the wrist joints; (2) Call on the name of Allah; (3) Brush the teeth; (4) Flush out the mouth; (5) Clean the nose; (6) Wash behind the ears; (7) Wash the evacuating organs; (8) Wash the beard; (9) Clean the finger nails; (10) Every organ must be washed three times. These rules must be followed rigidly to avoid confusion. There are eighteen things which will ruin a washing: namely those of the bowels, (1) Stool, (2) Worms, (3) Wind; those from the kidneys: (4) Urine, (5) Incontinency of urine, (6) Blood, (7) Gonorrhœa, (8) Smegna, (9) Overflow of discharge; those which can be easily seen: (10) Blood and (11) Pus, (12) Eczema, (13) Vomiting; those which are hidden: (14) Those who are mentally unbalanced, (15) Those who are faint, (16) Those who are intoxicated, (17) Those who cry out in the middle of worship, (18) Those who sleep resting against anything. After finishing the ceremony of washing you come to the bathing of the body. The occasions of bathing are twelve in number: Five are commanded by God; four are holy practices; one is a standard ceremony; and two are optional. (1) After masturbation, (2) After intercourse of husband and wife, (3) After nocturnal pollution, (4) After menstruation, (5) After delivery. The above mentioned bathings are commanded by God. (6) On the great day of gathering, (7) On the usual meetings, (8) On the day of contract, (9) At the time of fasting. These four occasions are designated as holy practices. The standard ceremony: (10) Bathing of the dead body. (11) When the child is young, (12) Or when the obstinate is converted; bathing or not is optional. The ceremony of bathing has three regulations: (1) Flush out the mouth, (2) Cleanse the nose, (3) Bathe the whole body, not missing any part. Having passed through confinement, follow the same regulations. At the time of confinement do not do seven things: (1) Do not worship, (2) Do not fast, (3) Do not give alms, (4) Do not bow toward Mecca, (5) Do not enter the mosque, (6) Do not hold the Koran, (7) Do not read the rules. With the exception of these, nothing is prohibited. When the woman is clean she must wash and bathe.

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* *Wudhū'* (Arabic).

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* *Ghusl* (Arabic).

All of God's commandments have two ceremonies: (1) the primary ceremony, (2) and the secondary ceremony. The primary ceremony is the business of all men. When it is neglected it has its bad results; for example, fasting and worship, charitable aid and assistance, going up into the mosque for worship, studying and practicing. The secondary ceremony demands a comprehensive responsibility which, if followed, others are not concerned; such as: the funeral ceremony; consoling mourners; answering salutations; visiting the sick.

From of old until now there have been 124,000 saints and the doctrine has only partially been revealed. When our great saint Mohammed came the doctrine was expounded in full, and at that time there was a great revival. After the saint returned to heaven, virtuous men came after him such as: Abu Bekr, Omar, Othman, Ali. These four saints succeeded one another in generation. After the four saints, there lived the four scholars or wise men. At the head of this class stand the Caliphate [?]. These four scholars have been respected by different classes of people, each class respecting one. There is to be no confusion (about this class respect) so as to be one in belief. The teachings of the four scholars are all about the holy doctrine. There is the difference of simplicity and depth, with a slight mystery involved. What the scholars taught they received from the saints; what the saints taught they received from the four angels.* In the angels of God are the germs of knowledge, and what God has hidden, man cannot understand. The doctrine is inexhaustible, its working principle eternal. If you are intelligent you can understand all things. Little children, you must learn this thoroughly! The beginner may stop here.

* Lit. four waiters upon God.

THE INFLUENCE OF A CHRISTIAN HOME IN A MOSLEM ENVIRONMENT

A Symposium by Women Missionaries

I. Cairo

Much has been said, both by Moslem and Christian writers, on the contrast between Christian and Moslem homes. The object of this article is to make some suggestions on how a Christian home may influence its Moslem neighbours, with a special view to the work of women as home-makers.

When a lady missionary marries, even in her own mission station circle, her loss as a full-time worker is very real and obvious. But might there not be a compensating gain, if the new wife were assured that she too has a sphere of service, as real if not so obvious? If the usual term of "missionary's wife" were exchanged for that of "missionary-wife," it would be at once a challenge to service of all kinds. For, in these days we all need a strong sense of vocation, lest we fall under the judgment of Meroz. Let the missionary-wife then realise that she is called to do what *none other can do:* to show forth the beauty of a Christian home: in short to *live* an object-lesson (which others may teach in theory) on the last chapter of the Book of Proverbs.

To this end, let her, if possible, add to a general missionary training some knowledge of health matters, and of housekeeping (especially under local conditions), and at least a foundation of language study. Thus, and only thus, will she be able, from the very first, and without waste of time, to take her place as a worker in the mission, and to make the most of her position as a bride,—for a bride is always sure of a kindly reception among eastern women. For, after all, the western woman, seen dashing about with her bicycle or her tennis-racquet, must seem to an eastern woman almost as a being from another world: but the same woman, as bride, wife, or mother, is felt at once to be a sister. At once the common ground is found in the married state, which in the East is the only normal kind of life. And it may be that in children we shall find our most real bond: perhaps in terms of parenthood East and West may best understand each other. An Egyptian expressed amazement at hearing of missionaries who had sent to the homeland their infant son on health grounds; he said: "My wife would carry her child on her shoulder till he died rather than send him away": when he knew it was "for the work's sake," he realised afresh the value set on that work. And often this bond is found to be at its strongest, while the children are very young, and the mother's time least of all free.

Granted the common ground of home-life, how is the contact to be achieved, without which the most perfect home will be as a sealed book, beautiful but useless? To some it may well be that the privacy of their home-life is *the* gift they are called to lay on the Altar. For the door must be kept open: and within must be the open heart and open lips to welcome native guests. Here, happily, a little language goes a long way, much further than in class-room or meeting. "If there be a willing mind, it is accepted according to that a man hath." One has seen a missionary-wife, new to the country, radiating out her almost silent welcome to a native guest. The guest understood the language of kindness, and a friendship was begun. Unexpected calls at inconvenient times are apt to spell interruption, especially where too full and inelastic a programme is attempted, and there are of course times where family duties have a prior claim. But interruptions may also spell opportunities for friendliness if not for definite teaching. If the call proves long, no offence is felt if the hostess takes up a bit of work, so long as she neither feels or looks worried! Or it may be it is children's bed-time, and the guest is invited to come and watch: so the interruption becomes an opportunity for a health-demonstration. The visitor is amazed: "My baby would die if I treated it so."

Again, some wives may be able to entertain young Moslems known to their husbands, who might never otherwise enter a Christian home. One such, coming in on the mother, surrounded by her boys, to whom she was reading aloud, exclaimed, "This is the first time I ever saw such a thing: *when* shall we see it in an Egyptian home?" Tea-parties to upper-class Hareem ladies have been tried with success, the ladies being entertained with music or a lantern talk. Then comes a good chance for them to see the children under home-conditions: "Those are not children, they are angels," said an Arabian lady, at sight of children neatly dressed, and playing quietly together. Possibly a weekly day-at-home for Hareem ladies would be found suitable, when some western ladies might also be asked to come.

In some such ways, missionary homes may be truly opened, and real friendships formed; while, best of all, an atmosphere of friendliness is created, in which misunderstandings simply fade away. For instance: how often easterners think that we keep servants (as perhaps they do) in order not to be obliged to do anything. (An Egyptian girl, speaking of the pleasures of holidays, thus described them: "I sit on one divan, and when I am tired of it, I sit on another: no, I do not read: why should I? are there not books enough in school? No, I never pick flowers, have we not servants for that?") But natives, who have had access to western houses, learn that we keep servants so as to be free for duties more important. As a woman convert said to a lady, "If you had no servants, you could not learn our language or visit us." Our guests too will often be struck by the common-places of a Christian home: the husband and wife eating together: the honour paid to the wife by husband and sons: the unity and trust, shown perhaps in a common purse, or access to each other's desks. But the East is naturally imitative: and it will depend largely on the influence of the wife whether imitation or inspiration be the result of the contact: whether, *e.g.* the guests merely change their style of hair-dressing, or whether they are inspired so to look beneath the surface as to learn that the secret of the home-life is in its foundation on knowledge, trust, and love (not on ignorance, suspicion or fear)—the love which springs from the Love of God.

Another potent means of contact is through servants. These silent watchers of us through all the hours of our day are also our judges. If they see us active, orderly, clean, thrifty, faithful stewards equally of time and means, kindly, considerate to them and their prejudices (*e.g.* not insisting on a Moslem cook having to cook bacon); quick to pay bills and so on; regular in family prayers, Sunday-keeping and Church-going; what may it not mean to them and to others, who have often thought "The English in Egypt have no religion." An old servant was indignant to see a small boy sent from table for being troublesome: but, seeing him next time behave like an angel, he owned that such treatment was best.

And lastly, though charity begins at home, let it not end there. The "open door" suggest also the thought that the wife goes out, as far as she is able, to pay calls in native houses. Perhaps she may be asked to keep in touch with old school-girls in their own homes. After several years in the East, one is convinced that no favour or gift is valued as highly as a friendly and *leisurely* call. Here is a chance to get to know the children, and to give hints on matters of health. Or a meeting may perhaps be gathered, and words will have a double weight if they come charged with experience:—"I have found so and so with *my* children." Said one eastern woman, "I do like that lady's lessons: she is *a mother*." The Bible stories come straight home, especially those of the family lives of the patriarchs. Take the story of Esau selling the birthright. "What! a great strong hunter said he would die because he could not at once eat a dish of lentils, our cheapest and quickest food: he could have cooked some for himself in 20 minutes. . . . But he had no self-control; perhaps his mother had never taught him the meaning of No or Wait . . . it seems then that we can't begin too early to teach our children . . . well we will try to teach them better, and we won't give our children all they cry for, and we'll tell our neighbours too what we have learned." . . .

Nor let it be thought for a moment that the influence will be all on one side. One is constantly learning from eastern friends, with their kindliness, generosity, teachableness, hospitality. The other day a Turkish lady invited a couple of friends to spend a few days at her coast house. The guests arrived, a party of about seven (two families and children) and stayed for *months*, during which time the hostess had to provide a double set of meals, and was also entirely banished from her own husband. At last, in self-defence, she broke the spell by returning to town. Yet, when speaking of the incident, she said very simply, "I tried to make them feel they were welcome, and *I tried to like having them.*" Truly this is "hospitality without grudging," nay with grace added.

In conclusion: we know that in all Christian work a far wider circle is influenced than those actually won. So was it in the life of Christ. And it may well be that foremost among the influences, which prepare for the coming of the Kingdom of Christ, will be the Christian home.

MARGARET D. GAIRDNER.

Cairo.

II. EGYPT

In attacking the great forces of Islam, missionaries have called to their aid many valuable weapons. Medicine and education have been used to open a way for the dissemination of the Word and for the preaching of the Cross; but perhaps an even stronger weapon for overcoming prejudice has been the unconscious, but none the less powerful, influence of the home-life of the Christian missionary.

Enter some Moslem village far from Europeans; dark and suspicious looks will greet you as you walk the streets. Nothing can be done at first but live down suspicion. This you will proceed to do quite simply by setting your house in order and establishing a Christian home in the homeless darkness of Islam. Perhaps a boy has been persuaded to enter your service as cook. You cannot tie his tongue and soon the whole village is acquainted with the wonderful doings of the foreigner. Your furniture, your meals, your habits, the very tones of your voice and your mistakes in Arabic, nothing is hidden from them. Probably within a year you will be the friend and adviser of the whole community. Of course storms of opposition will yet arise, stirred up by 'lewd fellows of the baser sort,' but on the whole you will be considered "good people" by the inhabitants, and will have more visitors than you know what to do with. They may not want your Gospel or be ready to change their religion, but they will no longer distrust you, and you can say to them practically what you will. In this way when prejudice has been overcome I have been able to institute daily prayers in colloquial Arabic for the servants and any workmen, patients, or others who happened to be about in the morning. "It is our custom," I said, and they knew it was so and fell in with it willingly.

Nowhere does the influence of the Christian home exert greater power than among the children of Moslem lands. Servants and guests are doubtless impressed by it but their attitude towards us is often that of amused interest. They regard our efforts after cleanliness and order as a mild form of lunacy, and we ourselves as "afflicted of God." For a time we had four little Egyptian boys staying with us; each evening it was my cook's business to prepare hot water, a large bath was placed in the middle of the kitchen floor, and one by one the children had to submit to a good scrubbing from me. Night garments were donned, day clothes neatly folded, each boy had to produce his own towel for the occasion. The whole proceedings were considered most unnecessary and very funny by the presiding genius of the kitchen, and I never could see that he had the slightest desire to emulate our passion for soap and water. Children, on the other hand, are quick, not only to watch, but to imitate. The imitative faculty is always strong in a child. It is here that the priceless value of boarding-schools comes in. Day schools are not to be despised, much has been accomplished through them; but it is to the boarding-school, just because of its home influence, that we look for most lasting results.

Have you ever tried to grow a delicate flower in the heart of a great city? Perhaps it blooms and shows promise and you go to gather it only to find its petals, which should be so fair, begrimed and soiled. It is impossible to wash off the soot, the flower is utterly spoiled. And is this not a picture of the child flowers of Islam? They also are soiled with the dirt of superstition and of sin. How hard it is through a few hours' contact daily to counteract in any lasting measure the evil influences that are brought to bear upon them. Remove them, however, to a Christian home, surround them with wise and loving sympathy, and the flowers will unfold and the blossoms will bear enduring fruit. "Train up a child in the way he should go and when he is old he will not depart from it." Our missionaries dread holiday times for our little boarders. Three weeks of the blighting influence of a Moslem environment seem to undo months of patient training.

In closing come with me for a few moments to a mission boarding-school. It is bed time and the "Sitt" is here to tuck in the little maidens. Two are already perched on her knee and the others are clinging about her, disputing, I must confess, as to whose turn it is to sit next her. All are settled happily at last and then a "little pillow" is given for the children to go to sleep on, a verse on which even tinies can rest and feel safe. A heart to heart talk follows, then the children's prayers, very simple and very real, and then the goodnight kisses. Not once or twice do the little ones say "goodnight"; over and over again they repeat it—"Goodnight, O lady, goodnight, goodnight," thus trying to delay the departure, if only for a few moments, of her whom they love so much.

All is hushed now in the dormitory, eyes are closed, soft regular breathing tells of sleep that is healthy and refreshing; and there is the promise of a happy awakening to a busy day of lessons and work and play, to a home-life in which the big and strong are taught to help the weak, where everything that is good and beautiful is fostered, and where evil weeds are checked and rooted up.

May God multiply a hundredfold such Christian homes and their influence in every Moslem land.

J. B. Logan.

Egypt.

III. Busrah, Persian Gulf

If we would give to Moslems the opportunity of getting the greatest benefit from our Christian truths, we must preach to them by example no less than by precept. Our lives should teach them that Christianity must be lived as well as believed. One of the simplest and most attractive ways of exemplifying Christian truth before the eyes of the Moslems is found in the Christian home. Had the Oriental Christians, who for centuries have lived among the Moslems, realized this, there is no telling what an influence for good they might have exerted, but it is a sad fact that most of them have not been good examples of Christianity, and that their home life is in many respects not much better than that of the Moslems themselves. And yet the wide difference between the practices of the two religions is nowhere more clearly seen than in the home. Mutual love and respect between husband and wife, little acts of courtesy and kindness from one to the other, consideration and care in time of illness, the sharing of pleasures and burdens, children being taught to honor their parents, and many other things which are the order of the day in a real Christian home are practically unknown in the Moslem homes of my acquaintance. The missionary home exerts its influence by showing forth these things, and Moslem visitors seeing them, learn to realize that the Christian's home is a far more desirable place than their own.

That there is mutual love and respect between husband and wife, instead of the wife being in the position of slave to her husband, to be beaten or divorced if he is not pleased with her, commends itself to Moslem men as well as women. An Arab Sheikh in whose home a missionary and his wife spent a few days, said, "I have never seen anything nicer than the way this man and his wife live together. How much happier we would be if we lived like that. Surely the Christian's way is better than ours. But we cannot treat our women with kindness. They have to be beaten or they will not behave."

A woman who was making her first visit in a missionary home, after looking around curiously for awhile asked, "Are there no other women?" Upon being told that there were not, she said in surprise, "Has your husband no other wives?" "No," replied the missionary, "among us it is not the custom for a man to have more wives than one." "But surely," she said, "he will take another wife if you have no children." "No," said the friend who had brought her, "he will not take another wife neither will he divorce her, and he never beats her, and he is always kind to her. When she is sick he cares for her." "Ma shallah" (What has God willed) she exclaimed, "What a happy woman you are! If we could live like that it would be like the Garden (meaning Paradise). But our husbands do not care for us in that way. From the day of our marriage we dread the day when another wife will be brought in, and we are always threatened with divorce, and when our husbands are angry they beat us." "Khadija," said her friend, "that is the daily life of Moslem women, but the Christian's homes are not like that." Then turning to the missionary she said, "There is one thing I greatly desire of Allah for my daughter, that He will give her a happy home like yours, and a husband who will be as good to her as yours is to you."

Sometimes it is the quiet and rest of the home that appeals. A young man who afterwards became a Christian used to say, "It does me good to come to your house, for it is so restful. In our own houses there is always quarreling and fighting between the women." There is no doubt but that the influence of our homes is being felt. If we can get them to recognise, as some already do, that the good which they see is the fruit of Christianity, and that their religion can produce nothing like it, we may surely feel that each missionary home can be an effectual door for the entrance of the Gospel. When we realize the good which may be done by the influences flowing out from our home life, it is well worth our while to consider how we may make them stronger. To this end we should try to make our homes accessible to more people; not merely our houses but our family life, so that more may come under its influence. This will sometimes mean the sacrificing of personal comfort and privacy, but we shall be repaid by gaining new and strengthening old friendships. There is no surer way of making Moslem men and women your friends than by getting them into your homes and partaking of your "bread and salt."

Also in order to make the influence of our home life stronger over Moslems, we must combat the tendency to follow their custom in regard to the position of women in the home. By compromising our family life we lose an opportunity of letting them see a better and a Christian home life.

Another thing of importance is to get the children into our homes. This is not difficult, as they are usually attracted to us and our ways. By keeping in touch with them we bring them under the influence of our homes during the most impressionable period of their lives.

The evangelization of the Moslem world will be hastened according as we increase the number of true Christian homes in their midst.

ELIZABETH CANTINE.

Busrah, Arabia.

IV. KUWEIT, PERSIAN GULF

One sunny but cool afternoon two young Red Cross doctors made us a surprise visit and we were glad to see them. As they came into the drawing-room one gave a low whistle and said, "How good it is to get into a home again." Then we began talking to them about their work in the war. They had just run away from their work for a little change and rest as there seemed to be an opportunity in between military operations and they were staying on a small launch in our harbour. We asked them to come again and they said they would indeed if their launch stayed long enough. The next day they dropped in again and we heard the same low whistle as they came in and sat down. One said, "I had no idea you missionaries lived so comfortably—it is good to see pretty rugs on the floor." They acknowledged that they knew nothing about foreign missions and had never given them any thought. I asked them if they had expected to find us living in mat huts and they laughed and said they supposed they had. A little later one of them said, "You see we have joined the Red Cross for six months and when our time is finished we may go home or we may stay on." I said, "Now you see the difference and why we like to have a comfortable home—we have joined for life and this is our home."

A nice home means a great deal to us in Arabia—to come home from a call in a very dirty house to a nice clean house with all its familiar pretty things around one seems to revive and refresh one at once. It is not that one's home must have costly or valuable things. Missionaries can hardly be accused of that. But it must be clean and orderly and so its value cannot be overestimated both in regard to its influence on the missionaries and on the people among whom they are working.

Let me give you a picture of the average Arab house. One enters the courtyard and if hot weather is at that time of the year one finds the whole place littered with furniture and utensils of every description. Wooden beds or old doors resting on old kerosene tins, the latter as a makeshift for beds; the bedding being rolled up at one end of the bedstead. Over by the well in the corner are the dishes used at the previous meal waiting for a convenient time to be washed and put in the sun. We hope, however, to find better conditions in the room into which we are ushered but alas! the matting has not been swept for many days or months and is strewn with peanut shells, bits of bread and perhaps a discarded piece of cucumber. A rug is spread on one side of the room with big pillows against the wall and this is the only clean spot for the missionary to sit. In one corner of the room is a pile of soiled or worn out clothes and when the hostess serves tea she finds that her tea cups have not been washed since the last tea drinking so a little water is poured over them and she quickly gets something from that pile in the corner to wipe them with. Many times it takes much grace and shutting of the eyes to drink out of them. There are alcoves in the walls around the room which originally held bright coloured glass vases and were the joy and pride of the mother when she was brought to this house as a shy young bride. Many of the vases have been broken to pieces, but some not broken enough to throw away, and all are covered with thick dust. Many other little cups and bowls have climbed into the alcoves all giving you a good idea of what they once contained. When you leave the house you wonder that the death rate is no higher than it is.

Now contrast the missionary's home. When our callers first enter they say, "Mashallah! How wonderful God is!" and their exclamation is not because there are chairs and tables, I am sure, for everything is carefully examined. Even the lamp with its glass bowl is a wonder and my callers ask, "Is this really a lamp? Where do you get your oil, it is not like ours." Perhaps the dining room is more of a wonder to them. They are astonished at the cupboard full of crockery and ask me if I sell cups and saucers and if I don't, couldn't I just sell them one or two as I have so many. As they turn away to look at something else they say, "But how wonderfully clean everything is. We are really only cattle."

Two friends were calling one morning and hearing the servant in the next room brushing and dusting one leaned towards me and said "May God deliver you. Do tell us how often you have your room swept and dusted." The other woman passing her hand over the carpet said "There is nothing to sweep up." I well remember my first visit to this woman's house. It was very much like the description given above and how different it is now. First I noticed that the cups and saucers were improving and that imitation which is the sincerest form of flattery had gradually extended to the whole room. Her children have rather plain words spoken to them which contain references to their ancestors if they throw their nutshells and bread about the floor. I am sure the husband finds it a more comfortable place to sit than in the old days.

One day we had an Arab mother and her little girls to lunch. It was an Arab meal, the little girls sitting on the floor and eating with their hands while the grown-ups sat at the table. All of a sudden one little girl sprang up and wiped her two little greasy hands on my precious white wall. We spoke to her at once but the deed was done and as she turned around she said, "Well then where shall I wipe them?"

But the missionary home has a wider and deeper influence in a Moslem land and its results cannot always be seen in washed cups, etc. Our Moslem sisters are interested in our very everyday life. One Moslem friend, the wife of a rich and very religious man, was at first very cold and stiff towards me. Her two daughters, young girls who had longings to see something of the outside world, were admiring the lace and embroidery on my clothes and were soundly rebuked by the mother for having any desire for the finery of unbelievers. But when we became better acquainted and I had answered many questions about our ways of wooing and marrying which showed that they were founded on love and not on the money the parents could get for their daughter, her line of vision was extended. She told me one day that she had been telling her husband how much she would like to take a walk with him along the seaside at sunset as my husband and I did. She gave an embarrassed little smile as she pictured to herself her daring deed but behind it all was the real desire for more companionship.

I was saying my good-byes in a house one afternoon and was pressed to stay longer but said that I must get home as I had not happened to mention to my husband that I was going out. Hands were thrown up in consternation and it was suggested that I might get a beating when I arrived home but when assured that nothing would happen they said it would be wonderful to have a husband like that. But I said "Why shouldn't I go out, my husband trusts me."

Even the little missionary children have their part in this great work of winning Islam for Christ. Their clean skin and clothes are noticed at once and as the women see them oftener they see the love which bubbles up out of their eyes and hearts whose source is in their Christian birth.

B. A. Mylrea.

Kuweit, Arabia.

V. Tabriz, Persia

The first Turk who ever spoke to me of his wife by her name, was Mousa, servant in a missionary home, who said, "when I was a Moslem, I used to pick up a stick of wood or anything handy and hit Fatima over the head, but now I am a Christian, I can't do that." His naming her struck me, as a Moslem generally calls his wife "My child, my house, or the mother of such a child." The children do not say mother and father, but the master, the mistress, the older brother and the great sister. They appear to be ashamed of the natural relations of life.

The family life of even nominal Christians is much above that of the Moslems, and where the two religions are brought into close relation it always makes a deep impression on the latter people. Much more is this the case where they see genuine Christianity, whether in the case of missionaries or people of the country.

The women envy the security and honor of the Christian wife. One said, "Your prophet has done well by you, but ours has done very badly; when we meet I shall have words with him." A young woman of a noble and wealthy family said, "You ask me if I fear my husband will divorce me, or take another wife? I think not; he is old and sickly; it does not seem likely"; then she added thoughtfully, "But we never know."

The servants of Christian families get to be ashamed of polygamy and divorce; in one clan, with which I am familiar, many of whose men have served in missionary homes, these practices are rare and a woman has been heard to pride herself on the security of the wives of that connection.

One of the men, having lost his wife, was asked about a second marriage; he replied, with a reproachful look, "Lady, I do not expect to marry again; I am a Christian." He was told death had dissolved his contract, but it was not till some years after, that he took a second wife.

Another of their men names as one of the chief attractions of heaven, the fact that "there they neither marry nor are given in marriage."

A. is a Turkish villager, who read a New Testament and was converted without contact with other Christians. When a missionary came into his neighborhood he made himself known and asked advice as to what he should do. He was told to stay where he was till his life should be endangered. When his wife was taken from him and given to another man and the rope was placed on his neck to hang him, he fled to a neighboring Christian country, where he found work and safety. There I saw him some years ago, working as a gardener. Being aware of some matrimonial projects which were on foot for this eligible young man, I questioned him on the subject. He said he had no intention of marrying, as he feared he might not find the right kind of a wife and he did not wish one who would prove a hindrance and clog to his spiritual life. He modestly remarked, "It is not that I have not had offers; some of the best men in our church here have spoken to me for their girls, but it does not seem best to me to marry." I believe also, as his Moslem wife was still living, he did not consider himself free to contract a marriage in her lifetime. There had been no children and her early death released him from this scruple.

Five years later, passing through his city, I went in the early morning, to his little home, where he cordially invited me to take breakfast.

Presently a bright, cheerful young woman ran in, embraced and kissed me, while A. introduced her as his German wife, Mariam, saying, "The Lord chose and gave her to me; we are both devoted to Him and of the same mind about serving Him." He took a Turkish Bible and she a Russian one, reading alternately and he prayed; then we took breakfast together.

Returning from Europe a few months later, I again visited the home; the little wife was not there, but in a hospital, as their first child had come to them two or three days before. The father was to go on Sunday to see his baby boy, and asked me to accompany him. When we reached Mariam's white bed, before looking at the child, or even alluding to it, he stooped down, kissed his wife and expressed his joy at her safety, as any man might, who had behind him centuries of Christian ancestors and years of Christian training.

They told me they had dedicated this first-born child to the work of the Lord, hoping and praying he might become an evangelist to Moslems. As we left the building, his pride and delight broke out: "Did you ever see such a pretty little baby of this age?" This is sometimes an embarrassing question, but I could truly say the baby was pretty. Is not this a lesson for those who think we cannot expect much in the way of results till we get the second and third generations of Christian converts?

So also of a converted Kurd, who had been a fanatical hater of Christ and Christians. His heart was set on a girl of Oriental Christian parentage, but the course of true love was far from running smoothly; she was denied him and hope deferred made his heart sick. A missionary imprudently remarked, "He will soon get over it; no Oriental can care long for that homely girl." This remark was repeated to M. S.; he replied with dignity, "I am not influenced by the physical attractions of R. It is her beautiful soul that I love." One is glad to say that God gave him the desire of his heart, and another Christian home was established in this country, which stands in such need of them.

A Christian Sayyid, whose wife was bitterly opposed to his belief, once called together the little group of believers to which he belonged, for an all night prayermeeting, that his wife might be converted. Her heart was changed, and peace reigned in their home. One morning he came to the school where he gave lessons, but so sad that one of the ladies asked him what was the matter. He replied that in the morning he had been angry with his wife, and had spoken to her very unkindly. "O, you can soon make that right; tell her so and ask her forgiveness, which she is sure to grant." "I have already done so and she has forgiven me, but I cannot forgive myself for acting in a manner so unworthy of the name of Christian."

We thank our Lord for these "sweet first fruits," which are an earnest of what it will some day mean for "the wilderness to blossom as the rose."

G. Y. Holliday.

Tabriz, Persia.

THE MOSLEM WOMEN OF SIANFU, CHINA

The Moslem section of the city of Sianfu, Shensi Province, China, is compactly built, consisting of low, one-story houses, each having one or two small courtyards. Like the Chinese, the Moslems live in clans, hence two, three, or even more score of people are sometimes crowded together in one of these small abodes, in which lack of air and light make conditions insanitary. The streets in this section of the city are exceedingly narrow, and are separated from the Chinese streets by large gates, which are closed at night.

In this environment the Sianfu Moslem woman lives and dies. Her social circle is very limited, since she is not permitted to leave this boundary until she becomes of age. She does not wear the veil, as in Moslem lands, but is kept in strict seclusion, and in many cases, subject to harsh and cruel treatment on the part of husband and sons. The Moslem woman knows nothing about the outer world; her mind is considered below the standard of animal intellect, hence she is deprived of all education. But despite this fact, she is in general much superior to the Chinese woman, for she does not worship idols, but lives in the consciousness of the existence of a living and Almighty God.

The illiteracy of the Moslem woman here is the cause of much superstition, and she readily believes any story of this nature. For example, a case came under my observation where a husband, in a fit of anger, twisted the right arm of his wife. Though in constant pain, she was compelled to attend to her household duties. Three months later I had occasion to examine her arm, and as I found that it was not broken, I applied ointment and bandaged it properly, which brought her relief. The following day I visited her again, and found that the bandage had been torn off by her husband, who had told her that the devil had entered her arm, and for that there was no remedy. And with this explanation she seemed contented.

The poor, helpless Moslem woman of Sianfu is ready to welcome any change in her sad and monotonous life, such as a visit from a missionary, whom she receives willingly and gladly, and makes her partake of her hospitality.

Let me refer to another incident. While walking one afternoon with a lady friend, we passed a young Moslem woman, standing in the entrance of her home. She invited us to enter and be seated in a very nice guest-hall. Before long this hall was filled with women and children, all strangers to us. In order to gain their confidence, according to Chinese custom, we opened conversation by asking their names, relationship, etc. I had brought with me specimens of different kinds of needle work, in which they became greatly interested, and wanted to know how these things were made. I told them that I lived in the neighborhood and would be happy to teach them. I happened to have some material for work in my handbag and my friend commenced to teach a young girl who was particularly eager to learn. Then I noticed an old woman, with a wicked expression, advance and whisper into the ear of the girl, who at once dropped her work and ran off frightened and did not return. In a short time a young man appeared on the scene and told us that they were Moslems and did not permit their women and girls to go out. Next an angry father entered and pulled his little son out of the room by his ear. Finally an old man, in quite a rage, entered and came toward us—whether to harm us, or not, I do not know—but I greeted him kindly and passed some sympathetic remarks as to the sad condition of his eyes (he suffered from a serious eye affliction). This disarmed him and we quietly left, but not until the young woman who had invited us took me aside and said "You must come again; do not mind this."

These incidents may give the reader a faint idea under what conditions our Moslem sisters live. Let it bring us to our knees in intercession for them,—that He, who is the Light of the World, may also shine into their darkened hearts and circumstances. Shall we not ask our Lord what He will have us do for them? And He, having told us, may we willingly respond,—whether it be to give, to go, or to pray,—that also these people may call upon His Name. Surely the problem is a hard and difficult one, but nothing is too complex for Him, who has said "All power is given unto me in heaven and upon earth; go ye therefore—and lo, I am with you always. The harvest indeed is great, but the laborers are few."

"He was not willing that any should perish;
  Clothed in our flesh with its sorrow and pain,
Came He to seek the lost—comfort the mourner,
  Heal the heart broken by sorrow and shame.
Perishing, perishing—hark how they call us;
  Bring us your Saviour! Oh! tell us of Him;
We are so weary, so heavily laden,
  And with long weeping our eyes have grown dim."

MRS. J. E. THOR.

Sianfu, Shensi, China.

ACCESSIBILITY OF MOSLEMS IN SOUTH SHEN-SI

For centuries the overflow of Moslem population has filtered by the old caravan routes across Central Asia into the border districts and provinces of the Chinese Empire, the largest communities being found along the northern and western boundaries and penetrating by well-traversed tracts and waterways to distant inland centers. Outpost settlements are found in most of the busiest cities of the land. In South Shensi large numbers reside at Si-An, Han-Chong and Hsing-An. Like the Jews in Britain the Moslems are given to trading, and are seldom known as farmers. General merchandise, cattle, hides, furs, harness, medicines and banking occupy their chief attention. They serve as butchers and veterinary surgeons to the life-loving Chinese, and kill the donkey, horse, mule, cow, camel, goat and sheep for food. The Buddhists dislike them for slaughtering the ox, which may contain the migrated soul of some departed relative; the Taoists love them not for disdaining roast pork and the sacrificial pig. "He that receiveth you receiveth me." If the above text applies to our Moslem friends, much blessing and good must come to this virile people for their reception and kindness to the messengers of the gospel. The great mart of Lao Ho Kow was opened to mission work through the assistance of a Moslem Mandarin. Premises in Kan Suh and Shen Si were let to the hated foreign devil by Moslem landlords at an early date when the covetous natives feared such transactions.

Protestant and Catholic missionaries were rioted out of Hsing-An twenty to thirty years ago, but a Moslem military official lodged the writer and his wife for three months and assisted to purchase property for permanent residence later.

During our early evangelistic efforts, the young Moslem roughs followed and destroyed all posted tracts on walls and city gates. This the Mullahs promptly forbade when they found we honored the name of the Lord. Many called and held long discussions about our strange teaching concerning Er Sa (Jesus) being one with the Father. We carry the Koran into the preaching hall, use what Arabic words we know, and the daily attendance invariably includes sons of E Si Ma Lieh (Ishmael). They, too, are the first to apply for medicine and medical aid; many sad scenes and death scenes do we witness when called to their homes. The last case of an opium suicide was the first wife of a Moslem merchant. She took her own life because a younger concubine was brought into the home.

The women and girls include a visit to the foreign lady as the climax of a good day's outing of liberty, and never fail to welcome a return call to themselves. Moslem women attend worship and their daughters attend classes quite frequently.

One forlorn granny testified, saying: "I have lost husband, sons and grandchildren, and am left alone; I rise early and cry to Er-Sa (Jesus) in the quiet of my garden and He comforts my heart."

Another poor Moslem said: "Teacher, I have got it here in my heart and I have kept it for thirteen years—the beautiful words of Jesus." A prosperous butcher and his family were led to Christ through hearing our Christians sing: "Have you been to Jesus?" Mr. Loh, our first landlord, lives to-day, and has been prospered of the Lord. He is about eighty-five years old.

Mr. Ma was the wealthiest Moslem of the district, and one of the kindest and staunchest friends we ever had. He assisted us in every danger, provided food for our journey during the Boxer flight and later rebellious outbreaks. We had many talks about the claims of Jesus, sin and eternity of the soul. His sons wasted much of his wealth in opium and riotous living, and grief hastened the old man's death. Four rams, without blemish, were sacrificed at his funeral as an atonement for sin.

Our Moslems recently organized a reform party, one rule being "that they should give more honour to Er-Sa because it was observed that the nations which did so became powerful and prosperous." The immediate return of the Lord is a burning question among Chinese Moslems at present. They say "it will not be well for them when he does come. He will stay upon the earth for forty years."

When talking with Mullahs about prayer I have challenged them to pray to Allah for instruction and truth about the Divinity of Jesus. This they are very reluctant to do.

During a quarter of a century's contact with followers of Mohammed I have never met one who could honestly say he knew God answered his prayers.

Oliver Burgess.

PERSONAL WORK AMONG MOSLEMS

SINCE it has been generally admitted that the Lord's work should be pushed in the fields of the greatest need, we believe the time has come when we can say that field or these fields are found in the Moslem world. Few among the non-Christian religions have been so sadly disappointed in her hopes as she. A few years ago she had her plans well in hand for a Pan Islamic movement, with the Turkish government as its head. The Balkan War showed her how impossible that hope was with Turkey so weak. Her hopes of the Mohammedan religion becoming the prevailing religion of the world have grown very small these days. Then through the teaching of the many missionaries in Moslem countries the light has penetrated to the minds of thousands of these multitudes, creating a very great doubt as to their claims of Mohammed being a Savior or even a true prophet of God. This, coupled with the lack of any spiritual experience or victory over sin in their own lives, has brought them very close to the conviction that after all this Babe of Bethlehem, He who was a prophet from his birth, is indeed the Christ, the Savior of the world. For these the general work of preaching has done its part. There is left the heart to heart talks by a Christian brother who loves his Moslem brother, who can sympathize with him in his mental difficulties and who is himself a cleansed vessel touched with a coal from off God's altar; who has been filled with the Holy Spirit and keeps on being filled with the Holy Spirit. For one who has studied the word of God and man with the Holy Spirit as Teacher, for such a man there is a field now ripe for the harvest among our Moslem brethren second to none in the world. In no part of the world has God by His Providences so definitely indicated to the church that the crisis of the Moslem problem is approaching, yea verily is now at hand. "There is a tide in the affairs of men which taken at the flood." The Providential end is attained, omitted, and in this case what is liable to result? The hopes of success here and now are as bright as the promises of God if the church is aroused. Otherwise you and I will never see such an opportunity again nor will our generation enjoy the stimulus of having gained this victory for our King. The King's Business requireth haste.

DIFFICULTIES

The first and greatest difficulty in reaching our Moslem brother is the teaching which he has received from his religious instructors which is for the most part against us and our present Books, Tauret (Law), Zabur (Psalms) and Injil (N. T.). Also as to the Godhead and nature of Jesus Christ. These false conceptions joined with great ignorance and excessive bigotry make entrenchments for them which for us to overcome is so difficult that in comparison the taking of Verdun by the Germans would be easy. You will notice that most of our converts are from those of some education and often those best acquainted with the Quran. The reason is not far to hunt. His knowledge fails to bring assurance and opens up the way for you to present the true plan of salvation from the Books they must admit are inspired. Another very serious difficulty in the way of reaching the Moslem population is the present and historic state of the church. One has said that perhaps the greatest loss the Prodigal Son sustained was the loss of his power to witness he was of good family but how could he get people to believe him so long as he was feeding swine. So the lives of our Christians have failed to witness to the power of Christ to enable us to live the victorious life. The social difficulty is a great one where most of our converts are from the outcastes. Here in my District 91 per cent of the population are Mohammedans and naturally they hold the key to the social Eden. They have not been slow to make converts from their faith feel their power in this matter. A farmer in my District some years ago was driven back through a wise use of this social power. His son got sick and died during his illness. The neighbors held aloof nor did they attend the funeral. He was left with the help of the outcaste Christians but after the funeral the Mohammedans came with more than usual expressions of sympathy and swept him back.

METHODS

There is one element that must be prominent in the personal worker for any class of people but pre-eminently so in the worker among Moslems and that is love. This was brought out very strongly in a convention held a few years ago in Lucknow, India, where all the prominent speakers, who were converts from Mohammedanism, declared they had not been won through the head but through the heart. The examples given were not where much money and time were given by the missionary but simple acts of kindness which any of us might perform and would perform naturally were our hearts surcharged with love and sympathy. One simple matter mentioned was of a missionary who was taking a pupil of the mission school to see an eye doctor. When it came the time for the Muhammadan to say his prayers the missionary asked the pupil if he would like to say his prayers and he replied that he would. The missionary at once stopped the camel and sat on the roadside while the Muhammadan pupil said his prayers. The pupil could not help making comparisons with his own religious teachers and to their discredit. He soon became a Christian and reported that the change began at that roadside experience. Another illustration of what happens when the love for souls becomes a real burden: A young missionary was learning the language when she got interested in a young girl in training in the Hospital where this missionary was staying. She could not speak to her but she took her Bible and read to her a portion from it each day as they sat together in the garden. One day the missionary was so overcome with the indifference of her pupil as to her own salvation that she broke down and cried. The girl finished her training and left the Hospital. Some years afterward this missionary met this girl, now a Christian, and when asked what had influenced her to decide for

Christ she replied, "your weeping over me that day in the garden." She there learned that the missionary did care for her soul. The personal worker must convince the one whom he is trying to save that he is agonizing for his soul, otherwise results will be nil. Again the personal worker must study men—my best training for this work was as an agent during my college vacations. How I studied my party. I had my message all on the point of my tongue but I knew this was not enough; that there was a psychological moment in which my case would be lost or won. I soon by careful observation and study became an expert in that line, and the experience I got in the study of men as an agent has been a great help to me as an agent of a higher power, and in behalf of more precious goods. Study your man; it is worth while.

Your message must be one selected under the guidance of the Holy Spirit to whom all should be brought in prayer before you endeavor to give any message, even should it be but an ejaculatory prayer at the moment—I have found great help in this work through the practice of ejaculatory prayer for help at the moment, also in bazar preaching. You will here need your knowledge of the man to enable you to give a message suitable to his ability. Paul in Acts 28:23 gives a very good sample of how our endeavor should be conducted. Note well the method and matter both. He expounded and testified to them the Kingdom of God, persuading them concerning Jesus from the Scriptures; neither did he seem hurried for time nor apparently did he become anxious about his meals and hurry the meeting to a close.

How far should you use the Quran in driving home your message? I feel that we need to be very sure of our guidance here. I find two extremes advocated; one says you should never use the Quran to back up any teaching for the Bible, lest the Moslem brother be led to think the Quran is looked upon as authority by us. The other is to take your arguments all from the Quran as some workers did at a religious fair in the Punjab some years ago. When they returned the Reverend Mr. Bateman said to them, "my fellow workers, you preached the Quran well to-day." They felt, and rightly felt, that a rebuke. I think we can hold to no hard and fast rule here. You will go carefully and mildly at first but as confidence is gained and friendship grows, you can use more freedom and eventually use sledge-hammer blows on the false teachings in the Quran.

Shall we debate with them? As a general rule I would say no, but there are exceptions to this as to other rules. You should be ready at all times to give a reason for the faith within you and on occasions give the reason, too, and that strongly, but always lovingly. By taking the lead in the conversation and insisting that the other party hear you till you have fairly stated your purpose in speaking with him and keeping the conversation along the line of that purpose, you will avoid many useless questions. The point that I almost invariably insist on lately is that my Moslem friend give the verse in the Quran which proves the statement he makes, ever refusing to admit their traditions as a fit reply to the verses of inspired Revelation which you put forth from the Bible.

This cuts off at one stroke about three fourths of their stock in trade for it is at least true of the Mohammedans in the Punjab, that about three fourths of what they remember is either tradition or stories written by Mohammedans, themselves. The verse in the Quran so often quoted "Do not cease to hope for the mercy of God" was at one time a verse very hard to reply to satisfactorily. Now I often make it the basis of my message and appeal, stating that we agree that we are sinners, that if we ever are saved it must be by the grace of God, but a third thing is necessary. God works through means. What are the means by which God will show His grace? They will say Muhammad, but the Quran and Tradition put acts as the method of salvation. In debate or conversation never allow the Moslem to put you on the defensive as to the authority of the Bible but insist that until he can present another in the original languages in which there are teachings different from the one you hold in your hand you must consider his statement unproved. And that famous statement in the Quran that Christ said a Prophet by name Ahmad was to come after him, you can consistently insist on their producing that N. T. in Greek in which that statement is found.

The same is true of the doctrine of the Trinity and Son of God. We can show that we are preaching the word of God and hence it is their responsibility. We must be honest yet avoid harshness, so should they ask you if you believe the Quran to be the word of God just say frankly that, "I don't think you should insist on my answering a question the answer of which the questioner knows will give the hearers pain." This is usually sufficient but if insisted upon you must be honest and say for certain reasons which you will state kindly you cannot believe it to be a God-sent Book.

Another precaution—you should be sure so far as possible that you properly represent their thought when you speak of the teaching of the Quran. Nothing will injure your influence quicker than a display of ignorance of the popular interpretation of such passages. Even should you think the passage capable of another interpretation, first give the accepted one then bring in your own interpretation.

W. T. ANDERSON.

India.

RICOLDUS: A DOMINICAN MISSIONARY TO MOSLEMS IN THE THIRTEENTH CENTURY*

ON OCTOBER 31st, 1517, Martin Luther nailed his 95 Theses to the Church door at Wittenberg and the four hundredth anniversary of that birthday of the Protestant Reformation is being celebrated in many Lutheran communities all over the world this year. Of special note to those interested in Moslem lands may well be the Reformer's attitude towards Islam, the more so because in the Fifth Thesis there is a definite reference† to the Turks and we know from several of his other writings that the Mohammedan world was one of his deep and recurring concerns.

In 1517, the Turks were on the very threshold of Western Christendom, the Crusade fever was in the air once more, and only in 1526 did the Battle of Mohacz turn the invaders eastwards or at least check their advance. Luther was bound to turn his attention to one of the burning questions of his day and in 1529 he published his "Vom Kriege gegen die Türken" and his "Heerpredigt wider den Türken."

By his own admission his information about Islam was based solely on two Latin works: the "Confutatio Alcorani" of Ricoldus, a Dominican monk of the thirteenth century, and a smaller book, the "Cribratio Alcorani of Nicolaus Cusanus." From the study of these, however,

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* This article is based on the following studies: "Muhammedanermission im Mittelalter" by Pfarrer A. Graf in the *Evangelisches Missions-Magazin*, Basel, Jan.–Feb. 1916; "Der Dominikanermonch Ricoldus und seine Missionsreise nach dem Orient" and "Luthers Stellung zum Islam und seine Ubersetzung der Confutatio des Ricoldus," by Hermann Barge in the *Allgemeine Missions Zeitschrift*, Berlin, Jan.–Mar. 1916.

† "Obschon sehr viele und zwar hohe Herren von nichts anderem träumen als von Kriegen gegen den Türken, so wollen sie doch nicht gegen die Missetaten Kriegführen, sondern gegen die Rute der Missetat, und Gott widerstreben, der durch diese Rute unsre Missetaten heimsuchen will, deshalb weil wir sie nicht heimsuchen."

Luther became deeply interested in the Koran itself and for years he entertained the hope of issuing a German translation of it. It proved too great an undertaking in the stress of all his other work, but he did publish a translation of the abovementioned work by Ricoldus in 1542 under the title "Verlegung des Alcoran Bruder Richardi." And interesting as would be a study of Luther's attitude towards Islam as we find it in these writings, the figure of his master in things Moslem is even more so. He was one of the earliest of the great company of Dominican Fathers who have been missionaries to the Moslem world from the thirteenth century until our own time.

The beginnings of the missionary labours of the Western Church among Moslems lie away back in the early days of the great Orders of the Franciscans and Dominicans in the thirteenth century, and the life and work of Raymund Lull have made many familiar with the ideals of the Franciscans for the evangelisation of the world. For he received his call to foreign missionary work in the Franciscan Church at Palma and remained in close touch with the Order. The early Dominican missionaries are perhaps less wellknown, but by 1253 Innocent IV wrote of "his dear sons the preaching friars who are carrying on their preaching activities in the lands of the Saracens, Greeks, Bulgars, Cumanians, Ethiopians, Syrians, Goths, Jacobites, Armenians, Indians, Tartars, Hungarians and other unbelievers of the East." In the second half of the thirteenth century the Dominicans went in large numbers to the East. Many found a martyr's death, but new missionaries soon took their places, building monasteries right up to the frontiers of the Mongol Empire that they might gain a footing in the interior. Ricoldus of Florence was one of these early missionaries to the Near East.

Of a distinguished family in the district of Monte Croce, Ricoldus went early to Florence and in his younger years undertook long journeys "to pursue those secular studies which we call the liberal arts." In 1267 he entered the Dominican monastery of Sancta Maria Novella at Florence and soon rose to a position of eminence among his fellow members of the Order. After teaching for some time in the monasteries of Tuscany, he returned to Florence and made a special name for himself as a preacher. "He was reckoned" says his biographer, Vincenzio Fineschi, "among the most famous and fiery of the spiritual orators of the time and was so popular that crowds came to hear him." * Ricoldus attacked the false beliefs of the Florentines in miracles (eccesso di devozione non ben fondata) and directed his sermons especially against the cures said to be worked by a picture of the Virgin in the Loggia of St. Michael. In his old age Ricoldus became Prior of the monastery and exercised that office until 1317. He died on October 31st, 1320.

By far the most important event in the life of Ricoldus, however, was his journey to the East. Its date is not easily determined, but it cannot have been of short duration. His mastery of Arabic and his intimate knowledge of the Koran and commentaries upon it testify to years of unremitting study. Probably Ricoldus began his journey in the eighties of the thirteenth century and it was certainly closed in 1301. For in that year his name appears in a list of witnesses to a Florentine document published by Fineschi.

Ricoldus wrote a full account of his travels which has been edited by J. E. M. Laurent in the "Peregrinatores medii aevi quatuor." Leipzig 1864, pp. 101–141. As a source of our knowledge of the mediæval geography of Palestine it is of importance, because he gives an accurate description of all the places he visited. For those actually in Palestine he follows closely the current stories of other pilgrims to the Holy Places, but the further he gets away from these the more acute become his own observations and the fuller his descriptions of the customs, political conditions and religious usages of the peoples and sects with which he comes into contact. He visited most remote districts which had been hitherto unoccupied by any Christian missionary. From Jerusalem he went to Tripoli and from thence to Armenia and on to the Turks and Turcoman tribes, across rough country to Erzerum,

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* Cf. V. Fineschi. "Memorie istoriche, che possono servire alle vita degli nomini illustri del Convento di S. Maria Novella di Firenze." Vol. I, pp. 303–340.

then far into Persia and back again to Mesopotamia and by way of the ruined cities of Nineveh and Babylon to Baghdad.

The journey ended at Baghdad and there he acquired a thorough knowledge of Arabic, the Koran and Koranic lore. Baghdad had fallen from its earlier glory, having been conquered by the Mongols in 1258, but Ricoldus describes it as still a city with a very large population. "Besides the Christians and Jews, who number many thousands, I hear on good authority that there are 200,000 Saracens; but all are under the rule of the Tartars. The Saracens have very large schools (studia) and distinguished teachers; here their monks live; here their different sects consort together."

Ricoldus did not meet with as much difficulty as might have been expected in gaining an entrance to the Mohammedan schools and in exchanging thought with the Moslem teachers. He himself says, "As we desired thoroughly to understand the baseness (perfidiam) of Mohammed and intended to grapple with his followers at their headquarters and in the halls of their University, we had to converse with them for a time. They received us, however, as angels of God in their schools, lectures, monasteries, churches or mosques and houses, and we thoroughly studied their law (*i.e.* the Koran) and their works."

The opinion of Ricoldus upon Islam differs according as he discusses the doctrines of the Koran in general or the life of the Saracens whom he met. His opinion of the Koran, which is given in his polemic against it, entitled by a later editor "Confutatio Alcorani," is entirely adverse. He indicates on the other hand many praiseworthy features in the manners and customs of the Baghdad moslems. The frank way in which the Dominican monk emphasises the strong points in Islam as he found it is remarkable. "Who would not be struck," he says, "by the Saracens' zeal for knowledge, their devotion at prayer, their benevolence to the poor, their reverence for the Name of God and for the Prophets and the Holy Places, the dignity of their behaviour, their courtesy to strangers, their concord and love amongst themselves." And he goes on to describe more in detail how those who come to Baghdad to study are provided with bread and water from a common fund. "That they be at peace and in utter poverty devote themselves to contemplation and study."

Ricoldus writes from the strictly ecclesiastical standpoint, but it would be doing him an injustice to place his "Confutatio Alcorani" on a level with the ordinary polemical works of the Mediæval Church. He had a surprisingly accurate knowledge not only of the Koran itself but also of Koranic exegesis. Of course here and there one does find inaccuracies, *e.g.* "the people of the book" are said to be the Saracens whereas the Koran designates by the term the Jews and Christians. But such mistakes are lost among the multitude of correct quotations and references which run through the book. Ricoldus made himself acquainted with all the controversial subjects most frequently handled in the schools. He knows all the complicated details of Mohammedan marriage law. Details of the life of Mohammed are familiar to him, as also the legends about his ascent to heaven. He speaks of the recensions of the Koran and alludes to the favour shown to Greek philosophy under the Abbaside Caliph Ma'mun and the ensuing orthodox reaction under al-Mutawakkil in Baghdad. In his book there are more than 150 quotations from the Koran and with very few exceptions the Suras from which they are taken are correctly given, as also the sense of the passages.

Towards the end of the book, in the sixteenth Chapter Ricoldus contrasts the sublimeness of the Gospel and the unsatisfactoriness of the Koran. "There is no contradiction to be found in the Gospel," he says, "for it is the completion and perfection of all other writings. Moreover the style of the Gospel will be found to be not metrical or rythmical, but simple and easily to be understood, not by reason of the plainness of those who compiled, but for the profit and upbuilding of the readers, so that it can be understood by every simple soul and ordinary man (surely a remarkable utterance from a Dominican monk of the thirteenth century!). It contains no selfpraise, nor does it employ abusive or illadvised language but only the ordinary, honest speech. Legends are entirely absent from the Gospel, and if sometimes parables are used it also gives the meaning of the words used in the parable. It is in accord with not only other sacred writings but also with the philosophers who have inculcated virtue and meditated on the last end of man."

The "Confutatio Alcorani" was not the only fruit of Ricoldus' missionary journey. Fineschi tells us he also wrote a book "Contra Errores Judæorum" and a "Libellus contra nationes orientales," containing counsels to monks proceeding to the East as missionaries. In Fineschi's time these works lay buried in the monastery library of Sancta Maria Novella; they were not published. Of the "Confutatio," however, we have seen there was a circulation down to the days of Martin Luther and the Reformation.

The history of this circulation is in itself interesting, being bound up with the earlier days of the Turkish menace against Europe in the later stages of which we find Luther writing his treatises against Islam. At the opening of the fourteenth century the Turks appeared at the gates of the Byzantine Empire and during the first half of the century a Byzantine theologian translated the "Confutatio Alcorani" of Ricoldus into Greek. This translation was soon afterwards used by the Emperor John VI Kantakuzenos (who reigned from 1341 to 1355) in his "Apology of Christianity against Islam."

The Latin original was preserved in MSS. in a number of libraries, but it so happened that during the next two centuries it was through the Greek translation rather than the original text that Ricoldus continued to influence thought. Only comparatively long afterwards, in 1609, was the book published in the original at Venice, and that at a time when the altered political situation gave its contents a very different interest to that which it had had in the days of the Turkish peril. The printed edition of the original text fell therefore into almost complete oblivion.

In 1506, an otherwise unknown Bartholomæus Picenus brought out at Rome a re-translation of the Greek version of Demetrius Cydonius. On its titlepage the author's name is incorrectly given as Ricardus, instead of Ricoldus, but that his personality had not been forgotten is shown by the fact that several later editions give the name correctly as Ricoldus.

Bartholomæus Picenus dedicates his book to King Ferdinand of Aragon, greatly praising him in the preface for the expulsion of the unbeliever from Spain and calling upon him to continue his laudable work, cross into Africa and after delivering that region to set himself to free Jerusalem. The appearance of this translation made a great impression as is evident from the large number of editions through which it passed.

A copy of one of these, of poor appearance, without date or place of publication, although probably issued at Basel, and carelessly printed in several passages is of peculiar interest. It was the copy of the book which came into Martin Luther's hands and has his own annotations on the margins. As has been said it was from this book that he drew practically all his information about the Mohammedans and it is the key to all his further study of Islam.

E. I. M. Boyd.

Wimbledon, London, S. W.

ISLAM IN THE GOVERNMENT SCHOOLS OF EGYPT

A SYLLABUS OF THE PRIMARY COURSE OF STUDY

GENERAL REMARKS

I. The object aimed at in the reading of the Koran, and in committing parts of it to memory is twofold:

(1) Dissemination of the spirit of religion in the hearts of the pupils by what they are able to understand when they read really easy passages, and by what remains in their memory, the result of which is that, in after times, they attain to a full knowledge of the truth.

(2) Training of the pupils in correct speech, owing to their being habituated to clear articulation and to producing the various sounds from the right parts of the vocal cavity.

The teacher should take the greatest pains to secure correct memorising and perfect reading. He should see that each word is clearly spoken, each letter receiving its due pronunciation and proceeding from the right place. Special attention should be paid to the correct pronunciation of the letters.

II. The object aimed at in the teaching of religion is likewise twofold:

(1) The gradual implanting in the hearts of the pupils of a firm religious belief, and the inculcation of the fact that religion is a defence against evil passions, and a means of diverting the heart from wicked desires, inasmuch as it subdues evil thoughts and

[The following is the printed Syllabus of the Primary Course of Studies in the Mohammedan religion published by the Ministry of Education, 1913. It is the first section of the course of study prescribed, which also includes the Arabic Language, Penmanship, History, Geography, Arithmetic, Geometry, Drawing, Hygiene, Translation: (a) English Language, (b) French Language, European Penmanship, Drill and Physical Exercises.—ED.]

exercises a restraining power upon the conscience. It furthermore controls man in his hours of solitude, prevents him from falling into error, and secures harmony and mutual help between men. Lastly, religion is the spirit of righteousness in this world and the world to come, for the love of God and his prophets is thereby rooted in the hearts of men.

(2) Habituation of the pupils from their earliest years to the performance of their religious duties and the acquirement of religious virtues so that the practice of these becomes a habit with them from childhood upwards until religion becomes blended into their hearts and united with their souls.

The following points should be attended to:

(a) The principle on which the teaching of religion should be based is the presentation of it to the pupils in such a manner that they shall be drawn towards it by a feeling of love and a yearning for it, in which case it will become firmly established in their hearts. This end can only be attained by making the teaching strictly progressive, adapted to the intellectual capacity of the pupils, and a source of pleasure to them, all severity and harshness being avoided.

(b) The ritual of the ceremonial ablutions and prayers must, in the First Year, be taught in a practical manner, without attempting to explain the essential and unessential parts of the ritual and details of a similar nature, all of which are beyond the comprehension of the pupils. The latter must always be encouraged to perform the stated prayers, and one of the teachers should lead them in the afternoon and evening prayers at the school prayerstation.

(c) An abbreviated account of the life of the Prophet should be given, sufficient to implant a love of him in the hearts of the pupils, and in a form that they can understand and appreciate, *e.g.*, the story of his youth should be given and his virtuous qualities enumerated. Such an account should be cast in a simple mould and expressed in easy sentences so as to facilitate its comprehension by the pupils, who are not expected to learn the account by heart. Short stories illustrative of the Prophet's virtues should also be given to the pupils.

(d) The Koran should be the source of authority in the teaching of doctrines, ritual, and religious virtues in the classes of the Third and Fourth years. This end may be attained by the thorough committal to memory on the part of the pupils of the Koranic verses, and an explanation on the part of the teacher, in terms suited to the intellectual powers of the pupils, of the truths that are intended to be brought to light by the verses learnt.

With regard to the work prescribed for the Third and Fourth years it is sufficient to cause to be learnt by heart the verses quoted hereafter, and to refer to the authenticated sayings of the Prophet, together with suitable prose or poetical pieces and historical events bearing upon the subject.

Class of First Primary Year

The Koran

Reading and committal to memory of Suras 1 and 84–114 inclusive, *i.e.*, the Introductory Chapter together with the Chapter entitled "The Rending Asunder" and all the Chapters that follow the latter. The pupils shall also be required to read correctly, from the text provided for their use, the remainder of the First Section.

Prayer

Practical demonstration of the method of performing the ceremonial ablutions. The ordained prayers, and details concerning the method of performing them.

The Life of the Prophet

A short account of the Prophet's life. His name. His father's name. The places of his birth and burial. His upbringing by his grandfather and paternal uncle. His truthfulness and integrity. The history of his flight to Medina. The year of his death.

CLASS OF SECOND PRIMARY YEAR

The Koran

Revision of the First Year Course.

Reading and committal to memory of Suras 67–83 inclusive, *i.e.*, from the Chapter entitled "The Kingdom" to that entitled "Those who give short measure or short weight." The pupils shall also be required to read with expression, from the text provided for their use, the Third Section.

Ritual

Ceremonial ablutions and the circumstances that render them nugatory. Prayers and the circumstances that render them nugatory. Fasting and the circumstances that render it nugatory.

The Life of the Prophet

His age at the time when he began his mission. The object of his mission. The treatment he received at the hands of his people before and after entering upon his mission. The ill-treatment to which his people subjected him, his patience therewith, and his flight to Medina. His truthfulness and integrity. Reference to the story of his arbitration in the question of the placing of the Black stone. His self-abnegation and humility. Reference to the story of the envoys from the Beni Saad tribe. His refraining from revenge when revenge lay in his power. Reference to the events that occurred after the capture of Mecca.

CLASS OF THIRD PRIMARY YEAR

Doctrine

Revision of the work of the two previous years. Demonstration of the fact that God is the creator of the universe, its controller and disposer supreme by the exercise of His power and will; that He is possessed of every perfection; that He can have no defects; that He sent the prophets to bring good tidings to men and to warn them against evil-doing. Accounts of the most famous miracles wrought by Moses, Christ, and Mohammed. The teaching of the above doctrines should embrace the fifty articles of faith.

The Life of the Prophet

His genealogy and his own family.

Ritual

Alms-giving in general; detailed treatment of the question of giving alms in actual money. Congregational prayers. The prayers of the two feasts. Funeral prayers.

Moral Training

Explanation of the following virtues, whose practice is inferred from the accompanying verses:

(1) Respect due to parents: "God hath ordained . . ." as far as "young."

(2) Obedience due to rulers: "O ye who believe obey God" to the end of the verse.

(3) Salutation: "If ye be saluted . . ." as far as "He bringeth man to account."

(4) Truthfulness: "O ye who believe fear God and be of those who are truthful" to the end of the verse.

(5) The etiquette of visiting: "O ye who believe enter not houses" as far as "that which ye hide."

(6) Respect due to others, and the prohibition of prying into other people's affairs and backbiting: "O ye who believe mock not one another" as far "merciful forgiver."

(7) Integrity and justice: "Verily God doth command you to repay that with which ye have been entrusted" to the end of the verse.

(8) Giving right measures and weight: "Woe unto those who give light measures and weight" as far as "the Lord of the Universe."

(9) Swearing: "Make not God a subject of your oaths."

Traditions

(1) The Koran: "Verily the Koran hath descended from the Lord of the Universe" as far as "Arabic of a clear nature."

(2) The judgement of God and the Angels, the sacred books, and the prophets: "To God belongeth that which is in the heavens and the earth, and if ye reveal what is in your hearts" as far as "Unto thee is the return."

(3) Paradise and the Angels: "Verily those who said 'Our Lord is God' and then became righteous" as far as "Kind protector."

(4) The Day of Judgement, Paradise, and Hell: "When that day cometh no one shall speak except by His permission" as far as "unceasingly."

(5) Genii: "When we sent unto thee a number of genii" as far as "painful punishment."

(6) The Resurrection of the Dead: "Thou seest the earth void of life" as far as "He raiseth to life those who are in the grave."

Class of Fourth Primary Year

Revision of the work of the previous years. Explanation of the following laws, which are based upon the Koranic passages quoted, together with mention of the ground upon which are based the articles of faith and canons of worship in harmony with what is found in books on the Unity of God and Theological Jurisprudence:—

Doctrine

The articles of faith embraced in the verse entitled "The Chair" and in Sura 112, *i.e.*, the chapter entitled "The declaration of God's Unity."

Ritual

(1) Cleanliness and ablutions: "O ye who believe, when ye prepare to pray" as far as "ye give thanks."

(2) Prayer and alms-giving: "And the believers, male

or female, have mutual responsibility one towards the other" to the end of the verse.

(3) The noon-prayer of Friday: "O ye who believe, when the Friday prayer is announced" to the end of the verse.

(4) Fasting: "O ye who believe, fasting is ordained unto you" as far as "it may be that ye will give thanks."

(5) The Pilgrimage: "People owe to God the duty of performing the Pilgrimage" to the end of the verse.

(6) Vows—to whom one should offer what he vows to God's service, and the object of vows in a general way.

(7) Discussion of the question of bearing false witness (included under the question of Truthfulness).

Commands and Prohibitions

"That which the Prophet hath delivered unto you, accept" as far as "His is a severe punishment."

"Verily the believers prosper" as far as "Dwell therein eternally."

Adultery and Murder: "Avoid adultery" as far as "way." "Do not kill thy fellow-man" as far as "with justice."

Usury: "God permitteth buying and selling, but forbiddeth usury."

Theft: "The thief, male or female" as far as "God is mighty and wise."

Drinking and gambling: "O ye who believe, verily wine and gambling" as far as "Will ye not cease . . . ?"

Eating the flesh of dead animals and of the pig: "The flesh of dead animals is forbidden unto you" as far as "This is a transgression."

Unjust seizure of property: "Take not the property of one another unjustly" as far as "knowingly."

Justice and kindness, especially in the treatment of animals: "Verily God commandeth justice and kindness" as far as "it may be that ye will remember."

Sins in general: "Say, verily my Lord forbiddeth all vices" as far as "ye know not."

Moral Training

(1) The advice of Loqman to his son: "When Loqman said" as far as "Lower thy voice."

(2) Piety: "Piety is not . . ." as far as "These are the pious."

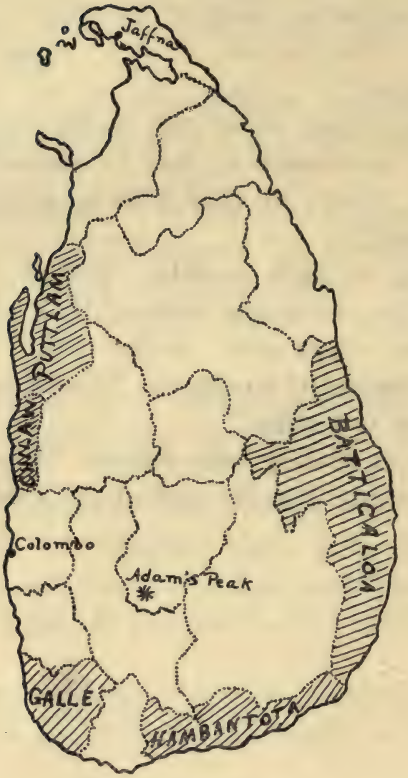
(3) Union: "Cling all of you to the cord of God" as far as "perchance ye may be guided."

(4) Thrift: "Give to him who is of kin" as far as "grieved."

(5) Looking to both worlds: "Follow after the next world by sacrificing some of that which God hath bestowed upon you" to the end.

(6) Kind treatment to others: "Gentleness and harshness are not alike."

(7) Equity in dealing with others: "O ye who believe, show equity" to the end of the verse.



A Map of Ceylon
Showing the Location of Moslems

MOSLEMS IN CEYLON

By a C. M. S. Missionary

Many have always considered Arabia, Egypt, Persia, Afghanistan, the great African Sudan, and North India the Mohammedan lands of the world. It is true that Mohammedanism ranks the lowest amongst the four principal religions of Ceylon,—Buddhism, Hinduism, Christianity, Islam—yet from a very early date the followers of Mohammed gained a firm footing in the Island which they have retained ever since.

According to tradition, some Mohammedans, who were driven from Arabia in the eighth century, landed in Ceylon, became settlers, inter-married, and their descendants are said to be the "Ceylon Moors" of the present day, in contradistinction to the "Coast Moors," who, as the name implies, came over from India for purposes of trade.

The name "Moor" was given by the Portuguese, and is now universally used here for Mohammedans. The Moors are great traders, and, according to a proverb, found amongst both Sinhalese and Tamils, "There is no place where the Moorman and the crow cannot be found!"

At the last census the number of Mohammedans in Ceylon was given as 266,625, this total included the Coast Moors. Besides the Ceylon and Coast Moors, there are a large number of Malays (also Mohammedans), of whom some 6,000 are found in Colombo. They appear to have been originally brought over from Java by the Dutch for military service. A few were men of high rank, who it is said were banished from Java to Ceylon for political reasons. At the capitulation of Colombo to the British in 1796, the Malays were the only ones who offered any resistance; since then years of British rule have made them loyal subjects of King George, and it is an interesting fact that two descendants of a Malay officer, who assisted the *Dutch* in the conquest of Ceylon, were amongst the first volunteers to go from this Island to help the British in the present great War, showing also that the fighting instinct of the race has by no means died out in the long interval of peace.

A large number of Malays are found in the police ranks, others are employed as watchmen, clerks, domestic servants, etc. Whilst calling themselves Malays, it is a remarkable fact that at the last Census, the Malay Peninsula was not once mentioned as the birthplace of any Malay, showing how entirely they have become settlers in Ceylon. They show the lowest rate of increase of any race in Ceylon, said to be largely due to the ravages of phthisis. Those acquainted with the slums of Colombo and Kandy can only marvel that there are any healthy inhabitants to be found, or that when a case of infectious disease occurs, there is any way of preventing it from becoming a widespread epidemic!

Judging from the above mentioned proverb it will be correctly surmised that the Mohammedans in Ceylon are fairly well scattered. Yet there are certain districts where they are particularly numerous, viz., Chilaw and Puttalam on the west coast (the latter is the only one where the followers of Islam predominate), Batticaloa (densely populated by Ceylon Moors) on the east coast, Galle on the south, and Hambantota on the southeast coast. The Mohammedan colony in Hambantota claim their descent from two Mawlanas who came from Bagdad (one about one hundred and fifty years ago, the other more recently, about sixty years ago), who are said to have married respectively a Ceylon Moor and a Malay. It will be noticed that these special Mohammedan settlements are all on the coast, testifying to the fact that the followers of the Prophet came to Ceylon as traders, not as conquerors, and this may possibly be the reason why Islam still ranks the lowest amongst the chief religions of Ceylon.

Strange to say there are representatives here of almost every important Mohammedan sect, though by far the largest majority are Sunnis. To workers acquainted with the countries where Islam predominates, the absence of worshipers in the streets and public places (except on festivals) would probably mark a striking difference. On special occasions, however, the Maidan facing the sea is thronged with Mohammedans, chiefly Afghans, who may be seen in long rows standing, bowing, kneeling, prostrating, with all the precision of soldiers on parade. Others may be seen praying alone, or in little groups of twos and threes, but all apparently so absorbed in their worship as to be utterly oblivious to distractions of any kind—an example indeed to many a Christian!

Three festivals are observed during the year, of which the most important is the one at the end of the fast of Ramadan, when every Mohammedan dons at least one new article of apparel, and there is also much alms-giving at this time of food and clothing, by the richer Moslems to their poorer brethren. In common with the Buddhists and Hindus, the Mohammedans claim a share in the sacredness of Adam's Peak, though there is some doubt as to the authenticity of facts.

The claim of education for both sexes is becoming increasingly strong. Amongst the Mohammedan women the percentage of literates is only 2½ per cent, but it is to be hoped that the next census will reveal a vast improvement, as the desire for the education of women grows, as it is bound to do. The only teaching which the great majority of Mohammedan girls over ten years of age receive, is from the visits of the missionaries and their Biblewomen, who teach them to read in Tamil, and in some cases English (where the pupil is a fluent reader of the Vernacular), and of course this is followed by a Scripture lesson. Happy are those children who have been allowed to attend a day school after they have finished learning their appointed portion of the Koran, before they reach the age when it is no longer deemed fitting for them to leave their homes,—although it must be mentioned that the Moslem women in Ceylon have more freedom than in other countries. The need for the education of girls is at present an idea confined more or less exclusively to the towns, as is shown by the following incident.

At the end of July, a little school, in a certain remote village, which had been built entirely by the Mohammedans, on the condition that the missionaries provided a teacher, was found packed with small boys, all dressed in their best, on the day when the formal handing over took place. A plea that the wee girlies might be allowed to share in their brothers' advantages was met with the reply, very courteous, but decided, that as they were only village folk the girls needed to learn nothing beyond the Koran. So keen, however, was the desire for the enlightenment of the boys (no doubt accelerated by the present requirements of government!) that when, owing to lack of funds the missionary was unable to supply their needs at once, the Mohammedans themselves procured a young Christian teacher, and paid his salary for eight months to teach the three 'Rs' to the rising generation.

Owing to an idea (no doubt common to followers of

Islam all over the world) that no woman can enter heaven except as a wife, the proportion of unmarried girls is exceedingly low, but the Moslems rank first of all the races in Ceylon in the proportion of widows (divorces being included in the list of widows)—divorce, alas! being so easy and so frequently practised for the slightest fault.

What is being done for the evangelisation of these 266,000 Mohammedans?

The answer is deplorable,—*practically nothing*, in comparison with the need. The districts of Batticaloa and Puttalam, where the Moslem population is greatest, are almost untouched, likewise Hambantota and Chilaw.

Some years ago there was a Church Missionary Society station in Galle, but the lady missionary in charge broke down, and was sent home on medical certificate, never to return,—result, the closing of the mission station, though fortunately since then, a lady unconnected with any missionary society is bravely endeavouring, with the help of one or two Tamil Biblewomen, to keep the Light burning.

With the exception of two lady missionaries, and some seven or eight Biblewomen working under the Church Missionary Society there are no other workers of any society definitely devoting themselves to work amongst Mohammedans. Of course, there are some boys and girls to be found in mission schools and colleges, especially boys, and it is an interesting fact to notice in passing that these often carry off the Scripture prizes over the heads of the Christians! Street preaching reaches a certain proportion of the men, but this is all.

The little that has been done has, however, not been fruitless, there are many instances which prove the truth of the verse "The entrance of Thy word giveth light." It is not expedient to publish results, but some incidents may perhaps be mentioned.

A dear woman, who showed wonderful aptness to learn, was one day reading the words "What think ye of Christ?" Her teacher, filled with sudden boldness, asked if that question was put to her, what would *her* answer be? She replied so glibly in the words of the Bible, that fearing it was mere parrot-like repetition, the teacher remarked that it was very easy to say words without meaning anything, and asked whether she really believed what she said. The reply came, uttered in the lowest whisper, but with a ring of sincerity that thrilled the hearts of her hearers, "Yes, I believe." Each visit to that house was a real delight, for both husband and wife were so ready to listen. One day the man insisted upon putting some particularly fragrant scent on the missionary's handkerchief; so strong was the perfume that the little room was literally filled with it, and the wife (who had only been taught about six months) made the wonderful remark, that in like manner, if the Lord Jesus was living in our hearts, there would be a fragrance permeating our lives which would be manifest wherever we went. Not very long after this the dear woman became ill and died, to the great sorrow of those who visited her, but they believe she will be found upon the King's right Hand in the last Great Day.

A good many years ago a Moslem trader who had heard something about Christianity in North India came over to Ceylon. One day he went to a mission bungalow to sell his goods, and the lady missionary, who had been for a time in North India, got into conversation with him, with the result that the man gratefully accepted her offer to teach him. For some time he came regularly to the house for instruction, which he promptly imparted to his wife at home, who grasped the Truth even more readily than her husband. As she knew nothing of either Sinhales or Tamil, it was impossible for her to be taught except by her husband, but this proved no hindrance, for when she was finally examined with a view to Baptism, her wonderful knowledge showed plainly that the Holy Spirit Himself must have been her Teacher. Eventually the whole family was baptized, but not in Ceylon, and ever since they have continued faithful.

Meanwhile how many souls are daily passing into Eternity, without any knowledge of the Christian's hope. *Two* missionaries for the thousands of Mohammedans in Ceylon!—what are they among so many? Indeed were it not for the knowledge that because of our call to be fellow workers with God, we are alongside of unfathomable riches of grace and power, it would be impossible to go on. Furloughs hardly bear thinking about, who is there to step into the gap which would be left, to say nothing of the vast amount of work which should be done, but for lack of workers and funds remains utterly untouched.

"THE FELLOWSHIP OF FAITH FOR MOSLEMS"

Two years ago a little company of those who cared for the Moslems met together to pray and plan for the future. One amongst them, John Martin Cleaver, urged that we should follow in the steps of the missionaries to Moslems in India, and form a union amongst ourselves on the lines of "The Missionaries to Muslims League." He said that this had greatly helped forward the work in India, and that we had nothing of the kind amongst us in England. Mr. Cleaver proposed that we should agree together on the best method of establishing a link between the workers at home and the missionaries on the field. We needed united prayer, but we needed more than prayer. We should be prepared for united service, and especially in the circulation of information, for the purpose of arousing widespread interest in the winning of Mohammedans into the Kingdom of Christ.

Martin Cleaver, like a wise master-builder, laid the foundation stone, but in one short month's time he was taken from us and we were left to build the temple his heart had planned. Before he left us it was proposed that the name we should bear should be "The Fellowship of Faith for the Moslems, in prayer, service and sacrifice." His last written words were that he felt the title was God-given, and added that the measure of our service would be the measure of our sacrifice. His own life was given to the cause.

When first the carrying out of these resolutions was attempted, we looked round to see who would join us. A letter in one or two of the religious papers and a copy of an address by Dr. Zwemer on "The Fulness of Time in the Moslem World" brought an immediate and widespread response. Many names were sent in by those who wished to join "The Fellowship of Faith for the Moslems."

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Our first thought was to pray for them, alone and unitedly. We set apart days of prayer together, and we took up the work of distributing information as widely as possible. But our outlook for the future touches the fulfilment of our prayers. We would seek the offering of many lives for the work. Those who have already joined us are scattered all over the world. We have members in China, India, Persia, Arabia, Central Africa, North, South, East and West Africa, Russia, England and America, Australia and New Zealand. Many of these can give us valuable information touching the needs of their particular country. Many can contribute useful guidance for future workers. One great need in the homeland is an increase in the supply of qualified speakers, able to tell of the present condition of Mohammedan lands, and to indicate lines of advance. A series of handbooks of information concerning each separate country and its people is greatly needed. We must sow the Christian churches with information about the Moslem World, and ever drawing together in the fellowship of faith, bring its burden to our Lord.

Twenty years ago a cycle of prayer for Egypt was issued. In it were the names of all missionaries of every society working in that land. The missionary societies were mentioned, and the character of their work, whether medical, educational or evangelistic. Many of the missionaries adopted the plan of using this cycle at their daily family prayers, and by this means began a new interest in the work of their fellow missionaries. They were all drawn together in faith for each other. A year or two later, a similar cycle was prepared for Palestine and Syria. Here again the same result followed: the missionaries of different societies began to pray regularly for each other's work, and were drawn into closer relationship than heretofore.

A cycle for the countries of North Africa was prepared by Miss Lillias Trotter, and one for Turkey and Asia Minor by Mrs. Constantine. In both instances a warm welcome was given to them by the missionaries whose names were included in the daily prayers. For the first time many of them became known to each other. For the first time in some instances the mission stations were known by name, and the special work which was undertaken at each of them. Cycles for Arabia, Persia, and India followed—Miss Jameson giving much time and effort in the preparation of the last two. In India the workers amongst Moslems only were mentioned, while in the other countries those who gave themselves to the Armenians, Nestorians, and Copts were equally remembered. We may well believe that the cycle for India proved a stepping stone towards "the Missionaries to Muslims League," which was founded at Lucknow Conference in 1911. And this in turn led to the forming of "The Fellowship of Faith for the Moslems" in 1915. Each has helped the other, and received help from the other. In the meantime, cycles for Northern and Southern Central Africa were prepared by Mr. W. J. W. Roome and so almost the whole Moslem world "was bound by golden chains about the feet of God."

During war time we have delayed to bring out these cycles on account of many missionaries being absent from their stations, and many stations being temporarily closed, but in their place the Fellowship has sprung into existence, and has kept the fire burning.

What do we expect to accomplish by all this prayer? "Prayer moves the arm that moves the world." As from day to day our thoughts are turned to the Moslems in Cairo, in Baghdad, in Constantinople; or to some little village in Palestine or Algiers, we believe that the Grace of God will touch those hearts; will find an entrance for the Word of Life. Unknown to each other, the one who prays and the one who speaks are comrades in the fight, fellow labourers in God's Harvestfield.

Even as the hard ground is ploughed for many days before the seed can be sown, and before the showers that water the earth can bring forth its fruit, it may be that we too must pray on during many days for the softening of the hearts of the Moslems until they are ready to receive the words of life, and drink in the manifold grace of God.

We specially owe it to them to pray at the present time.

Their political power is passing away. There must be a deep disappointment in their hearts that their prophet has given them no help or support, and they have ceased to expect it. How hard for them to turn to the Lord of their enemies. Nothing but a miracle can make them willing to acknowledge our Christ. And yet that miracle can be accomplished in answer to the prayer of faith offered by those who fain would win them to be brothers in the family of God.

Our Fellowship numbers now some six or seven hundred members. We have not yet found out our best means of intercommunication: circular letters are sent occasionally. War and distance have made secretarial work somewhat disjointed and spasmodic. But it is our hope to conquer these difficulties, through finding friends who can help us in the many different countries represented, and that we shall be guided into the best and wisest methods of carrying out our purpose.

It may be that "The Fellowship of Faith for the Moslems" is to do a specialized work akin to "The Student Volunteer Missionary Movement." The Student Volunteers offer themselves to win the whole world for Christ in this generation. We offer ourselves to win the Moslems for Christ, both those of us who go, and those of us who stay. Our aim is to help each other in accomplishing this work.

Our leaders are the Right Rev. Bishop Stileman, D.D., for many years a C. M. S. missionary in Persia; and Rev. S. M. Zwemer, D.D., of Arabia and Egypt.* The members meet from time to time to decide upon matters relating to the fellowship. At present we seek only that prayer should be made continually for the Moslem World; but we hold ourselves in readiness for whatever forward movement our Heavenly Leader and Commander may plan for us. We are only at the beginning of this new venture. It is one in which we set ourselves steadfastly to win the Moslems to Christ, by faith in our Faithful Lord.

ANNIE VAN SOMMER.

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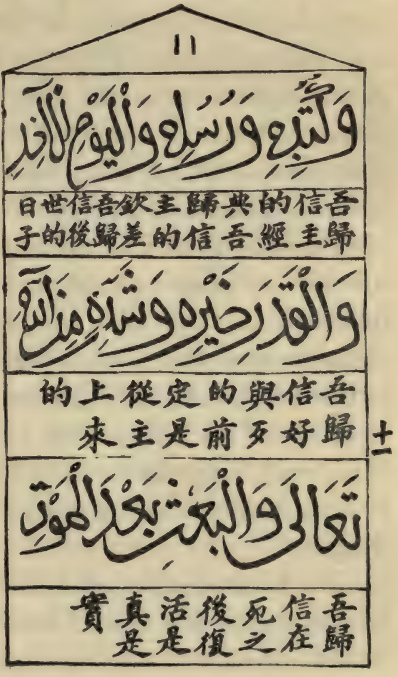
* The address of the acting Hon. Secretary in England is Miss Frances Barnes, Uphill, Kendal; in America, Mrs. James Montgomery, P. O. Box 888, New York.

A CHINESE MOSLEM PRIMER

WHILE visiting important Moslem centers in the province of Honan, we found in nearly every one of the day schools kept in connection with the mosques some Arabic-Chinese text books. Some had been copied by the hand of the teacher and were being scrawled in grotesque Arabic characters by young Chinese boys. In other mosques we found lithograph copies of some of the text books. In every case the book was bilingual and the fac-simile page here reproduced from a printed copy will give the readers some idea how the Arabic characters have been modified in China. The book is entitled "Back to the True Faith Earnestly" and is really a summary of Islamic formulas and teachings. It was printed, as the title page informs us, in the third year of the Republic, eighth month (=1914) at Shanghai in the street of the Adorned Heart, near the Mohammedan Mosque.



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وكتبه ورسله واليوم الآخر

吾歸信主的經與吾歸信主的欽差吾歸信後世的日子

والقدر خيره وشره من الله

吾歸信好與歹的前定是從主上來

十一

تعالى والبعث بعد الموت

吾歸信在死之後復活是真是實

A verbatum translation of the Arabic text will interest those who have to deal with Islam in China and also indicates the character and tendency of the Primary religious education.

THE TEXT

In the name of God the Merciful, the Compassionate. Oh God bless Mohammed and his family. Peace be unto you and upon you be peace and the Mercy of God and His Blessing.

A Word to Dispel Infidelity. Oh God, I take refuge in Thee from associating anyone with Thee, and I ask forgiveness from Thee of that which I know or do not know. Verily Thou are the Knower of the Unseen. And I say that there is no God but God: Mohammed is the Apostle of God.

The Word of Witness. I witness that there is no God but God only and that He has no companion and I witness that Mohammed is His Servant and His Apostle.

A Good Word. There is no God but God: Mohammed is the Apostle of God. [These same words are repeated in Persian beneath which is a Chinese text; it is remarkable that in nearly all Moslem literature in China, Persian as well as Arabic is used.] The glorious faith. I believe in God as He is in His names and attributes, and I receive all his ordinances. Exposition of the Faith. I have believed in God and His Angels and His Book and His Apostle and the Last Day, and the destiny of good and evil from God Most High, and the Resurrection after Death.

A Word of Adoration. Praise be to God and glory to Him and there is no god but God. God is Great: there is no strength and no power save in God the High and the Mighty.

The Foundation of Faith. Faith is the confession by the lips and the belief in the heart. The Ordinances of Faith. Know that the ordinances of Faith consist of six things, five for this world and one for the other. As for those that concern this world, the first is that it is not permitted for a Moslem to kill a Moslem without a just cause; second, it is not permitted for a Moslem to take the property of a Moslem unrighteously; third, it is not permitted for a Moslem to think evil of a Moslem; and the fourth, it is not permitted for a Moslem to transgress the rights of a fellow Moslem; and the fifth, it is not permitted for a Moslem to take the children of another Moslem into bondage. Now as for that which concerns the other world, it is necessary for a Moslem to know surely no Moslem shall forever abide in the Fire.

Conditions of the Faith. Know that the conditions of the faith are of six kinds. The first is that thou shall believe in the Unseen, and secondly, that thou shalt know that the knowledge of the Unseen belongs only to God; the third is that thou shalt count as allowable that which God has permitted; the fourth is that thou shalt count as prohibited that which God has forbidden; the fifth is that thou shalt stand in awe of the punishment of God; and the sixth is that thou shalt hope in God's Mercy.

The Word of Reply in the Grave. Said the Prophet, upon Him be praise, when a dead person is buried there come to him two black angels of fierce countenance, one of whom is called Al-Munkar and the other, Nakir, and they interrogate the servant according to the following words: "Who is thy Lord, and Who is thy Prophet, and What is thy Religion, and What is thy Book, and Who is thy religious leader, and Who are thy Brethren, and What is thy Kibla?" Now if the dead person belongs to the Happy Ones he is able to give a satisfactory reply, saying, "My Lord is God, and my Prophet is Mohammed, the Apostle of God, and my religion is Islam, and my book is the Furqan (one of the names of the Koran) and my religious guide is the Koran, and my brethren are the True Believers and my Kibla is the Kaaba." They will say to him: "Sleep on like the sleep of the bride, for thy grave is one of the gardens of Paradise." But if the dead be one of the Wretched Ones, he is not able to answer correctly and so they say to him: "Thou hast not known and thou hast not read, therefore thy grave is like one of the pits of Hell." And they will torment him with Pillars of Fire.

We take refuge in God from our Sin. Written in the year of the Hijra 1332.

S. M. Z.

A CLASSIFIED BIBLIOGRAPHY OF BOOKS ON ISLAM IN CHINESE AND CHINESE-ARABIC

By Rev. Chas. L. Ogilvie, M.A.

The following list of Mohammedan books is far from complete, but it ought to stimulate further efforts along this line. As far as we can discover, the Mohammedans have no distributing centre in China or book-shops, where it is possible to secure their books. Many of the older works are now out of print, and the only way one can secure them is to pick them up here and there at various places. Some of the publishing centres are Chengtu, Chinkiang, Yunnanfu, Shanghai, Tientsin, Nanking and Peking. This Bibliography is based on D'Ollone's list in "Recherches sur les Musalmans Chinois," on the Bibliography in Broomhall's "Islam in China," on Dr. Guiseppe Ros' collection, and on the books which Dr. Zwemer and the writer were able to secure in a recent tour of Honan, Chihli and other provinces. The Mohammedans in many places do not seem to be willing to furnish Christians with their literature.

I. Doctrine and Liturgy

1. Cheng chiao chen chuan. "A true explanation of the correct religion." Preface to first edition dated 1657. The edition dated 1873 was published in Chengtu. Five volumes.
2. Ching chen ta hsueh. "Great learning of the Pure and True Religion." Reprinted in Chengtu in 1875. 1 vol. 8vo. 72 pp.
3. Hsiu chen meng yin. "Elementary introduction to the practice of the True Doctrine." Nanking 1672 A. D. 1 vol. 8vo.
4. Cheng chiao hsiu chen meng yin. "Elementary introduction to the practice of True Doctrine of the correct religion." Preface to first edition dated 1672 A. D. The edition of 1904 was issued in Chengtu. 1 vol. 8vo.
5. Ching chen chih nan. "Guide to the Pure and True Religion." Author, a descendant of Mohammed in 45th generation. (Broomhall says Ma Yüan Ping of Yunnan, 1646 A. D.) Published in Yung Ch'ang fu, Yunnan, 1683 A. D. Reprinted in Chengtu 1885. 10 vols. 8vo.

6. TIEN FANG TIEN LI TSE YAO CHIEH. "Explanation of the fundamentals of the rites and ceremonies of the Arabs." Nanking. Original date not given. Reprinted in Yunnanfu in 1862. 6 vols. 8vo.
7. TIEN FANG HSING LI. "Philosophy of the Arabs" or "Nature and laws of Islam." Original date missing. Reprint dated 1863 Yunnan. 6 vols. 8vo.
8. HSING LI TI WU CHUAN CHU CHIEH. "The fifth volume of the philosophical commentary." Talifu, Yunnan. Original date not given. One edition is dated 1864. 1 vol. 8vo. 46 pp.
9. HSING LI PEN CHING CHU CHIEH. "Commentary to the fundamental canon of philosophy." No date given. Re-edited in 1875. 1 vol. 8vo. 200 pp.
10. TA HUA TSUNG KWEI. "General tendency of evolution." Original date missing. Re-edited in Chinkiang 1870. 1 vol. 8vo.
11. CHIAS KUAN CHIEH YAO. "A summary of the most important articles of religion." Tsiningchou, Shantung 1678. Re-edited 1871. 1 vol. 8vo. 205 pp.
12. TIEN FANG WEI CHEN YAO LÜEH. "A résumé of the fundamentals for the defence of the true religion of the Arabs." Nanking. Published during reign of Ch'ien lung 1736–1795. Re-edited in Ch'engtu 1892. 1 vol. 8vo.
13. WU KUNG SHIH YI. "Explication of the meaning of the five meritorious acts." Nanking 1710. Re-edited in Szechwan 1851. 1 vol. 8vo. 70 pp.
14. KWEI CHEN TSUNG YI. "What it means to return to the True Religion." Reprinted 1878 in Szechwan. 1 vol. 8vo. 148 pp.
15. SSU PIEN YAO TAO YI CHIEH. "Important doctrines explicated in four chapters." 1653. Re-edited 1872 in Chengtu. 1 vol. 8vo. 220 pp.
16. TIEN FANG JEN CHI HSING YU. "Exhortation to know one's self." (According to Arab's religion.) Author (Teacher in Wuchang during reign of Ch'ien lung 1736–1795.) Re-edited in Ch'engtu 1898. 1 vol. 8vo. 30 pp.
17. CHING CHEN SHIH YI. "Explication of the doubtful points in the Pure and True Religion." First preface dated 1738. Re-edited 1877. 1 vol. 8vo. 140 pp.
18. CHU TIEN TA TSAN CHI CHIEH. "Commentary on the Great Praise and Prayer." Translated. Yunnan. 1 vol. 8vo. 82 pp.
19. CHEN KUNG FA WEI. "Minute exposition of the true meritorious acts." Soochow. Original date missing. Reprinted 1884. 2 vols. 8vo.
20. TIEN FANG SAN TZU CHING. "The three character classic of the Arabs." Explained and translated. Szechwan. Re-edited 1885. 1 vol. 8vo. 40 pp.
21. TIEN FANG JEN YI PAO CHEN SSU TZU CHING. "The four character classic for the recognition of the Precious Pearl (God) of the Arabs." Author's date cf. 22 and 23. 1 vol. 8vo. 34 pp.
22. SSU TIEN YAO HUI. "A compendium of the four Canons." Preface dated 1859. Re-edited 1898. 4 vols. 8vo.
23. TIEN FANG HSING MING TSUNG CHIEH. "The Aim of Life" (for Mohammedans). Edited 1863. Reprinted 1898. 8vo. 34 pp.
24. TIEN FANG HSIN YUAN MENG YIN KO. "An introductory primer in rhyme on origin of the Faith." Talifu, Yunnan. 8vo. 58 pp.

25. HAN YI TAO HSING CHIU CHING. "Minute researches in religion and tradition translated into Chinese." Talifu, Yunnan. Re-edited in Chengtu 1901. 1 vol. 8vo. 92 pp.
26. HSING SHIH CHEN. "How to revive the world." Talifu, Yunnan. Re-edited 1874 in Chinkiang. 1 vol. 8vo.
27. MING TE CHING. "Classic for the elucidation of virtue." Author unknown. Re-edited 1899. 1 vol. 8vo. 94 pp.
    CHEN TE NI WEI. Author also unknown.
28. KWEI HSIN CHIEH YAO. "Summary of Moslem forms and teachings." Recent edition published in Shanghai. 1914. 70 pp.
29. CHING CHEN CHÜ CHENG. "The Correctness of the Pure and True Religion." Date of publication and author unknown. 1 vol.
30. CHU LI TSO. "Collection of Moslem ceremonies."
31. KNEI CHEN YAS TAS. "Important points connected with Truth." 4 vols. 8vo.
32. TSA HSUEH TSE YAO CHU CHIEH. "Commentary on the fundamentals of general knowledge." Date and name of author unknown.
33. CHEN KUNG FA YUAN. "An explanation of real works of merit."
34. YU MENG SHIH YI. "An explanation for the Blind and Seeing." Author Tsin Peh-ao of Peking 1700 A. D.
35. HUI HUI YAO YÜ. "Important points for Chinese Moslems." Author Ma Fu-tsai.
36. JEN LI CHU YAO. "The most Important Rites for Man." Author Ma Ki-kong.
37. HUI HUI CHIAO. "A talk on Islam." 1 vol.
38. YU MI CHEN YUAN. "Examination into the origin of Truth and Error." Published in Peking 1914. 1 vol. 76 pp.
39. MO AN PI HA TAI. "Discourse on Love." Published in Tientsin. 1 vol. 68 pp.
40. HAN YI ERH MU TAI CHÜAN TSE. "Arabic terms transliterated into Chinese with their meanings." Tientsin. 1332 A. H. (1914). 1 vol. 80 pp.
41. CHENG CHIAO CHEN CHÜAN. "A correct explanation of the True Religion." Published in Chengtu during reign of T'ung Chih (1861–75). 5 vols. 8vo.
42. TIEN FANG SHIH CHING. "Canon of Arabic poetry." Published in 1891. 3 vols. 8vo.
43. CHING CHEN SHIH YI. "The Explanation of the Pure and True."
44. HA TING CHÜAN CHI. "Selections '*Khating*' or last section of the Koran" (Arabic). 1 vol. 106 pp.
45. HAN WEN HA TING. "Selections from Koran in Chinese." Published 1882 in Szechwan. 1 vol. 38 pp.
46. CHENG CHIAO YI MU HSING. "One glance and Islam will be revived." Szechwan. Republished Chengtu 1908. 1 vol. in verse 32 pp.
47. CHU CHIEH TSA HSÜEH. "Commentary on General Knowledge."
48. CHU CHIEH HA TING. "Commentary on Hating (see No. 44)."
49. CHING WEN TSA HSÜEH. "Book on General Knowledge."
50. MING YUAN CHU SHIH. "Facts about the source of knowledge." Published 1916. 1 vol.
51. CHING WEN KO FEI. "Book on overcoming of evil." 1 vol.
52. CHING CHEN CHI MENG. "Prayer Ritual." Published in Peking.
53. HAN WEN TSA HSÜEH. "General knowledge in Chinese."
54. CHÜ LI CHIH CHENG. "Reasonable proofs."

55. Tien fang meng yin ko. "Introduction to Arabian things." Published in Chinkiang 1884. 1 vol. 26 pp.
56. Chung ah chu hun. "Chinese-Arabic rules about marriage." Pubished in Peking 1911. 4 vols.
57. Ching chen chai yao. "Important selections from Moslem teaching." Published 1914. 1 vol.
58. Wu kung pi yao. "Sine qua non of the Five Practices." Published in Hangchow during the reign of T'ung chih 1861–75. 1 vol. 186 pp.
59. Pao ming chen ching. "The real classic of life." Published in Anwhei in Arabic during reign of Kwang-hsü 1875–1908.
60. Jen li meng yin chiao ko shu. "Introduction to the study of rites." Published in 1911. 1 vol. 26 pp.
61. Li fa chi ai. "Ceremonies and laws that awaken love." Published during reign of T'ung chih 1861–75. 1 vol. 42 pp.
62. Tien fang san tzu yu yi. "The elementary three character classic." No date or name of author given. 1 vol. 32 pp.
63. Jen li chieh yao. "Important elements in the knowledge of ceremonies." Published in Chinkiang 1875. 1 vol. 26 pp.
64. Chü li ming yüan. "Analytical study of ceremonies." Published in 1914 in Arabic. 1 vol. 88 pp.
65. Chieh lü t'ung hsing. "Laws that are universal." No date or name of author. 1 vol. 52 pp.
66. Mu min hsüeh yao. "Fundamentals for Mohammedans." Published 1915 in Chinese-Arabic. 1 vol. 36 pp.

II. Calendars

67. Tien fang li fa tu (chen pen). Arabic calendar (authorized edition). Talifu, Yunnan 1851. Reprint 1896 in Chengtu.
68. Tien fang li yüan. Sources of the Arabic calendar. Yunnan. 1 vol. 36 pp.
69. Chung hua min kuo chi mien li shu. "Calendar for seventh year of the Republic." Board of Education Peking 1917.

III. History and Geography

70. Ching chen chiao kao. "Researches in the Moslem Religion." Preface dated 1720. Reprinted 1738. 1 vol. 8vo.
71. (Yü lan) tien fang chih sheng shih lu nien pu. "Record of the acts of the Prophet of Arabia year by year" (Imperial approval). About 1710. (Re-edited 1872. 10 vols. 8vo.)
72. Hsi lai tsung pu. "Record of the coming of the ancestors from the West." Yunnan. Prefaces dated 1882. Re-edited 1899. 1 vol. 8vo. 28 pp.
73. (Tien fang) hui hui yüan lai. "Origin of the Moslems (the Arabs)." Re-edited 1904. 1 vol. 8vo. 54 pp.
74. Tien fang huan yü shu yao. "Important things about the World." Talifu, Yunnan 1862. 8vo. 32 pp.
75. Hsien yang wang fu tien chi. "Meritorious acts of Prince Hsien Yang, the pacificator of Yunnan." Yunnanfu 1684. Re-edited 1877. 1 vol. 8vo. 24 pp.
76. Chao chin tu chi. "Record of audiences with the Emperor." 1 vol. 46 pp.

IV. LANGUAGE

77. TIEN FANG TZU MU CHIEH YI. "Explication of the Arabic alphabet." Nanking 1710. Re-edited 1894. 1 vol. 8vo. 64 pp.
78. CHUNG AH WEN. "Chinese Arabic Grammar." No date or name of author given. 1 vol.
79. AH LA PO YÜ YEN TSO YAO. "Chinese Arabic Grammar and Reader." Published in Shanghai. 1 vol.
80. CHU HSÜEH JU MEN. "Lessons in Arabic." 1 vol. 32 pp.

V. TRACTS AND CONTROVERSIAL LITERATURE

81. PU PI PAI TIAS. "Criticism of 100 points in Buddhism." Peking 1917. 1 vol. 8vo. 34 pp.
82. HO NAN HUI CHIAO PIEN CHEN. "Discussion of True Doctrine by the Mohammedans of Honan." 1 vol. 8vo.
83. HUI YEH HSUING PIEN LU. "Debate between Moslems and Christians in India." Translated. Tientsin 1914. 1 vol. 47 pp.
84. SSU CHIAO YAO KUO. "Important matters of the four Religions." Peking 1908. 1 vol. 38 pp.
85. HSIANG CHIEH I MA NI. "A detailed explanation of the Faith of Islam." Peking 1917. 1 vol. 26 pp.
86. WAN CHAN CHIH KEN YI WEN. "The root of all good." Published in Peking 1911. 1 vol. 12 pp.
87. CHING CHEN YEN. "Words of the Pure and True Religion."
88. HUI CHIAO KAO. "Examination of Mohammedan Religion." Peking 1917. 1 vol. 34 pp.
89. TSUNG CHIAS PI TU. "Religions matters that are essential." Peking, no date. 1 vol. 74 pp.
90. CHING CHEN PI TU. "That which must be studied in the Pure and True Doctrine." 1 vol. 68 pp.

VI. MAGAZINES AND CATALOGUES

91. PIEN LI MING CHENG YÜ LU. "Record of discussions." 1899. 1 vol. 82 pp.
92. CHING CHENG HSÜEH LI YI CHU. "The theory of Islam." First number published in Peking 1916. Project abandoned owing to lack of funds.
93. YUNNAN CHING CHEN JIH PAO. "Yunnan monthly." First number 1916. Project abandoned owing to lack of funds.
94. SHANGHAI CHING CHEN SSU CHENG HSIN LU. "Record of Moslem contributors in Shanghai." 1 vol. 338 pp.

Those who are working among Moslems or who have more or less intercourse with them may be able to supplement the above list. If so, the writer would appreciate it if such persons would send him the names of other books. In this way the bibliography may be improved.

BOOK REVIEWS

The German Road to the East: An Account of the "Drang nach Osten" and of Teutonic Aims in the Near and Middle East. By Evans Lewin, Librarian of the Royal Colonial Institute, and Author of "The Germans and Africa." London: Wm. Heinemann. 7s. 6d. net.

This volume will come like a revelation to the great mass of its readers. With a large number of first class authorities at his disposal and a great knowledge of his subject, Mr. Lewin reveals to us the development of one of the most carefully planned, unscrupulous and nefarious plots to obtain the empire of the world ever conceived by the human mind. He proves from the writings and spoken utterances of German politicians, soldiers, diplomatists, and men of letters, that the whole German nation had been for many years working for the realisation of a carefully thought-out scheme for making Germany the absolute owner of the whole central tract of the continents of Europe and Asia, from the North Sea to the Persian Gulf, together with a vast Central African Empire, thus becoming in a position to dominate the rest of the world and crush all opposition to her arbitrary will. In order to carry out this plan it was necessary for Germany to gain complete control over Turkey in Europe and Turkey in Asia, since only thus could she obtain the expansion towards the East which she found absolutely essential to the creation of a great Teutonic Empire. From a religious as well as from a political point of view all readers of THE MOSLEM WORLD must feel the deepest interest in the history of the rise and development of this project, which must vitally affect all Islamic countries. The making of the Mesopotamian Railway from the Levant to the Persian Gulf was an extremely important part of the scheme, but it was not an end in itself but merely a means to the accomplishment of one of the most ambitious dreams which ever entered the mind of an unscrupulous despot.

Although German writers had discussed their plans within their own country for many years, yet to other countries they had made every possible effort to disguise their real aims. It is nevertheless very strange that they succeeded in this so thoroughly as they did, as far at least as England was concerned. France seems to have been more conscious of German designs. We in England could not believe it possible for any civilised nation to harbour such criminal purposes and to plot against its neighbours in such a nefarious way, while trusted and helped by them to share freely in every advantage that they themselves enjoyed. In our colonies and in Great Britain itself, just as in the United States, Germans were treated with the greatest consideration and admitted to all the privileges of our own people. In return for all this, as we now know, they intrigued against us in every possible way. America, England, Ireland, India, and our oversea Dominions were filled not only with German spies but with agents employed to excite and foment disloyalty and treason, to take a treacherous advantage of every opportunity of injuring their hosts, and to make preparations for the subversion of the British Empire. Mr. Lewin quotes Admiral von Goetzen as saying in 1898 to Vice-Admiral Dewey of the U. S. Navy, "In about fifteen years my country will have commenced its great war. In two months we shall be at Paris. But this will only be the first step towards our real end—the overthrow of England. Everything will happen at the chosen hour, for, whilst we shall be ready, our enemies will not be prepared." In a Pan-German League pamphlet published in 1895 the author revealed German designs very clearly in these words: "Without doubt the Germans will not alone people the new German Empire thus constituted; but they alone will govern, they alone will exercise all political rights: they will serve in the navy and in the army; they alone will be able to acquire land. They will thus have, as in the Middle Ages, the sentiment of being a race of masters; nevertheless they will so far condescend that the less important work shall be done by foreigners under their domination." It hardly seemed possible at the time to take all this seriously. People in other countries imagined that such vapourings were the outcome of insanity or something similar. They could not believe that so sensible a people as the Germans were supposed to be could fancy that such a scheme was within the bounds of possibility. But events have since proved that Germany did really believe that she could, by treachery and force of arms, make herself mistress of the world, and reduce all other nations to a state of permanent and hopeless slavery. We now see what is at issue between the Central Powers and the Allies, and it has become clear why, with God's help, it is our sacred duty to crush once and for ever German militarism and to secure men of every nation the right to be free.

The first chapter of Mr. Lewin's book deals with Germany's attempts at expansion in Asia Minor. Such expansion in itself was a thing which might legitimately be aimed at (by honest means, of course), in order to find ground on which German emigrants might live when their numbers made it impossible to do so within the borders of Germany itself. It was natural that their rulers should strive to keep them from forsaking their own nation and emigrating to countries in the British Empire. Asia Minor had in great measure been depopulated by Turkish misrule, as had Mesopotamia: and the Germans cannot be blamed for wishing to occupy both gradually, so keeping their own emigrants under their flag, even were Turkey to become politically and economically a vassal state in the process. But Mr. Lewin shews that Germany aimed at more than this. By building a railway to the Persian Gulf through Mesopotamia, connected through Constantinople with Germany, she hoped to cut the British Empire in two, to separate India from Egypt, to get access to the Persian Gulf, and, by maintaining a powerful fleet there, interrupt communication between India and the rest of the Empire. She aimed at conquering India, thus following Alexander and Napoleon in their projects. The Kaiser wished to become Suzerain of Turkey, and as Protector of Islam to exercise influence over the whole Muhammadan world. This was what was meant by the position he assumed and the speeches he made at Jerusalem and Damascus when he paid a State visit to Palestine and Syria a few years ago.

One of the many mistakes which the Germans made was that of believing that the British Empire was governed by the sword, and that the various countries composing it would revolt as soon as an opportunity was given them of doing so. It was believed that the creation of a great German fleet, in support of an army of aggression able to move from the North Sea to the Persian Gulf by rail, would enable Germany to overthrow the power of England. Rohrbach, as quoted in pp. 59, 60, states this purpose very clearly: "England can be attacked and mortally wounded by land from Europe only in one place,—Egypt. The loss of Egypt would mean for England not only the end of her dominion over the Suez Canal, and of her connexions with India and the Far East, but would probably entail also the loss of her possessions in Central and East Africa. The conquest of Egypt by a Muhammadan Power, like Turkey, would also imperil England's hold over her 60,000,000 Muhammadan subjects in India, besides being to her prejudice in Afghanistan and Persia. Turkey, however, can never dream of recovering Egypt until she is mistress of a developed railway system in Asia Minor and Syria and until, through the progress of the Anatolian Railway to Baghdad, she is in a position to withstand an attack by England upon Mesopotamia. . . . The policy of protecting Turkey, which is now pursued by Germany, has no other object than the desire to effect an insurance against the danger of a war with England." It is well that we should understand Germany's purpose in all this in order that we may see clearly that it was necessary for our own defence to take steps to thwart the Germans, not in their legitimate efforts to expand, but in their determination, by the most treacherous methods, to bring us to ruin.

Chapter IV tells how England acquired her rights in the Persian Gulf, which rights Germany plotted to filch away from us in order to secure a port there as the terminus of the Mesopotamian Railway, and so make it possible to attack us in India. It mentions how we long ago made treaties with the Sheikhs along the Gulf coasts, and how, at great cost, we put down the slave trade and piracy there, and policed the Gulf, thus making it possible for other nations as well as ourselves to trade there and in the Indian Ocean. Long before the War, attempts had been made to stir up enmity against England and France in the East, while all the time Germany was at peace with us and profiting by the *Pax Britannica.* These efforts were extended soon after the war began. German agents in India, Afghanistan, Egypt, and the Sudan preached a Jihad, urging all Muslims to rise against England under the Kaiser's leadership, the latter being stated (as by the notorious Dr. Pugin in Persia) to have become a convert to Islam. In Palestine some years ago the Germans erected a wireless installation and planted cannon secretly at the "Augusta Victoria Stiftung" on the Mount of Olives, ready to be used when the war they were preparing for broke out (pp. 102–103).

In Chapters VI, VII, and VIII, Mr. Lewin relates the sad tale of the method in which our mistaken policy of protecting Turkey, through our jealousy and distrust of Russia, steadily advanced the progress of Germany in the Turkish Empire. We joined France in opposing Russia in the Crimea, and in the Russo-Turkish wars that followed we adopted the same line of action. In the Berlin Congress we enabled Bismarck to triumph over the Slavs. We insisted on restoring Macedonia to the Turks, when Russia had freed it from their yoke. We "maintained the integrity of the Ottoman Empire" and prevented the partition of Turkey in Asia. Britain insisted that Constantinople, the Dardanelles and the Bosporus should remain in Turkish hands. In conjunction with the other signatories of the acquaintance with the original is extremely slight." This circumstance reduces the effect of the compliment, for if the judgment is based on the English translation by Growse, we have to set against it the fact that this translation appears to have attracted very little attention. To the library collected by Akbar "probably no parallel then existed or ever has existed in the world." "Nothing like Fathpur-Sikri ever was created before or can be created again." "Nothing at all resembling such a work as the *Ain-i Akbari* was ever compiled in Asia, unless, perhaps, in China." Are these sober statements of fact, or has the Oriental hyperbole somehow affected the style?

One hesitates to decide in favour of the latter alternative, not only on account of the conscientious research which this book displays, but because of the evident fairmindedness of the author. As a retired I. C. S. he might be expected to compare the state of India under British rule favourably with its condition under Akbar; his conclusions exhibit little enthusiasm. "I doubt if the cultivators were better off three centuries ago than they are now, and it is possible that they may have been less prosperous." "Whether the urban population of the more important cities was better off on the whole than the townspeople of the twentieth century are it is hard to say. I am not able to express any definite opinion on the subject." If neither townsfolk nor countryfolk are decidedly the better for British rule, its blessings cannot be so great as we are apt to fancy.

It is to be hoped that the war, which has hit the publishing business with special severity, will not prevent this most valuable addition to the literature on India from being widely circulated.

D. S. MARGOLIOTH.

Egyptian Colloquial Arabic, a conversation grammar. By W. H. T. Gairdner, B. A. Oxon.; Church Missionary Society, Egypt; Superintendent of Arabic Studies at the Cairo Study Centre, assisted by Sheikh Kurayyim Sallām. Cambridge: W. Hefer & Sons Ltd. 1917. 12s. 6d. xiv+300 pp.

The study of modern spoken Arabic has a twofold interest: one that is philological or theoretical and another that is linguistic or practical. The former is concerned with an understanding of the materials; the latter with a mastery of them; yet each, of course› involves something of the other. It is the linguistic or practical interest which is chiefly felt by those who are studying for missionary service.

The number of different dialects is very large; and few of them have been treated. There is, *e.g.*, nothing practically on the very important dialects of the Lebanon, and nothing adequate on that of Beirut; while the Barbary coast and notably the city of Cairo, from their early and great importance, have received more than their share of attention. It is the dialect of the last mentioned, in fact, which almost of necessity has to be studied by everyone seriously interested in the general subject of modern spoken Arabic, whatever his ultimate aim; not only because of its greater accessibility, but also because of its wide diffusion and increasing importance.

A 'linguist's' introduction to the spoken Arabic of Cairo is therefore much needed.

There are a great many books, as has been said, on the subject. Spitta (1880) established the grammatical analysis of the dialect and enunciated the doctrine—alas, not yet fully accepted—that the spoken forms of Arabic are in fact new languages, to be mastered separately from the classical. But his book is a compendium rather than a method. Vollers (1890) published a manual, useful but brief. Willmore (1905, 2nd ed.) made accessible a great deal of valuable material, in a form, however, which is neither adapted to ready reference nor to the needs of the learner. Among the host of inadequate works is the very carelessly written grammar of Spiro (1912), whose excellent work in the lexicography of the dialect (1895, resp. 1897, 1905) would have seemed to promise something better.

None of these were satisfactory from the standpoint of modern language instruction, which looked toward phonetics and pedagogical reform.

It was partly Hamitic and African (*e.g.* Meinhof), partly 'modern language' (*e.g.* Sievers, Vietor, Jespersen, Passy) students,* who opened the way for the objective study of speech-sounds. In the hands of able experimenters (*e.g.* Rousselot, Scripture, Weeks) the subject has been pursued in the physical laboratory. The fruit of these labors has been an increasing knowledge of the actual physical mechanism of speech-sounds, the true basis of all language study.

The 'modern language' teacher also started the so-called reform movement in teaching languages. It was felt that the older methods had imparted knowledge about rather than knowledge of the languages studied. It became clear that the linguist's command ought, even for the philologist, when possible, to precede his purely theoretical studies. Appeal was to be made to the auditory-motor rather than to the visual memory. Phonetic notation was to be substituted for conventional spelling. Exercises were to consist of actual sentences in context, and not of monstrosities and disconnected illustrations. Accidence was to be presented in concrete sentences, and not in tabular form. Rules of grammar were to be deduced by the pupil or supplied by the teacher in connection with the sentences. The instruction was, as far as possible, to be conducted in the language studied.

These then were the principles of the 'reform movement,' long since applied in Germany, France and England, and to some extent in the United States, chiefly to European but also to remoter languages.

The grammar which Canon Gairdner has just published attempts to present the dialect of Cairo—not, of course, as the title would imply, anything beyond that—by a method of his own, in accordance with 'reform' principles and on the basis of phonetics, using the alphabet of the International Phonetic Association. The author is well fitted for such a task both by natural endowment and by long residence in the country.* The success of his undertaking lies, naturally, not merely in the accurate presentation of well known material, but in the peculiar manner of that presentation. There can be no doubt that the book well justifies its existence. It is probably the first 'reform' textbook written on any oriental language. It contains the first Arabic—perhaps the first Semitic—texts ever printed in the alphabet of the International Phonetic Association. It means much, therefore, both for Arabic studies and phonetic studies.

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* There is no intention of passing over Arabists who, like Wallin (1855) and Vollers (IX Intern. Or. Cong.), made practically unheeded observations; nor the early phoneticians, Brücke (1856, 1860, 1876) and Czermak (1858), who lived before their time!

The author has both modified and enlarged the alphabet of the I. P. A. for his special purposes. The enlargement was unavoidable, and has furnished a number of good symbols which phoneticians will be glad to use. The modifications are to be justified as removing from the texts two characters of very frequent occurrence which offend the eye by being respectively a capital and a small capital.

Thus [ħ] is used instead of [ʜ] for ح and
[ʕ] is used instead of [ꞯ] for ع.

The new characters are [ᵴ ᵭ ᵵ ᵶ] for ظ ط ض ص. Here the uniform principle has been adopted of representing velarization—raising of the back of the tongue—by means of a [~] placed *within* the letter: *i.e.* where it is easily picked up by the eye in moving across the page. Similarly the form of a-vowel which occurs with these consonants is represented by [ɑ̴]. This is an immense pedagogical gain. [ɑ̇] is used for [ʌ].

Lengthened—erroneously called 'doubled'—consonants are represented by the doubled consonant, and not, consistently with the vowels, by a following [ı]. This is a grave departure from principle, to be justified, if at all, by the superiority of eye over ear in fixing the peculiar structural features of Arabic.

Another concession to the eye is the printing of the obscure terminal helping vowel as such even when it is accented.

On the other hand the ق is correctly represented by [ʔ] and not by the usual q.

The texts display a number of very fine observations, some of which are unfamiliar. The identification of [ɑ̇] before [r x g], except when the latter are vowelled with [i], is remarkable. Gairdner recognizes the occurrence of both [ᵶ] and [z], as does Willmore, in disagreement with Spitta.

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* It is to be presumed that the texts throughout are from the lips of native Egyptians. Otherwise their value would be enormously decreased in any case.

خ is represented by [x] the voiceless velar fricative, which it has previously been held to be, and which it is likely to be since غ is admittedly a voiced velar fricative "without uvular scrape" (p. 3). But the author states (p. 3) that it is heard "with uvular scrape"—meaning undoubtedly that it is a voiceless uvular fricative. If that was meant the symbol [ʁ] should have been employed.

Quantities at times seem incorrect. Thus we see kaman and tamam for kamaːn and tamaːm even when not shortened by a following consonant (p. 15 *et passim*).

The labor of writing down these texts from dictation and of reading the proofs is enormous; and consistency is not to be looked for where faithful reproduction is the chief aim, and where usage varies even between individuals. Undoubtedly assimilative velarization is a variable phenomenon. Hence soːŧ *lash* and ꞩoːt *sound*, ordinarily indistinguishable.

The rules for sound changes are good. But to p. 14, note 1 (cf. p. 36, l. 10 f.) should be added: . . . *and preceded by an open syllable.*

The characteristic Cairene penultimate tone on short syllables is explained as "probably" mere pitch-accent, without actual stress. The matter should be investigated with instruments. But aside from that, even short, untoned syllables can, of course, be stressed.

After a brief introduction on the sounds there follow thirty-two exercises in which there is steady progress through the grammar and, at the same time, through the conversational subject matter. This is quite as well carried out as in Marchand's *Deutsches Lesebuch*, which in this respect it greatly resembles. The exercises are entirely in Arabic, which is intended to be the only language used in class. Opposite these are English translations—but not in all cases—for the aid of the *eye* only, and not to be pronounced. This feature has been applied in the Cortina grammars of Italian and German. Explanations are given in footnotes; there are no vocabularies. The chain of progressive exercises is interrupted by an explanatory 'intermezzo' and several sections of 'general conversation.' There are frequent supplementary tables of paradigms which, however, consist of complete sentences. A grammatical index brings together all the materials for reference. At about the middle of the exercises begins the transition to the Arabic reader, which may be studied from that point onward along with the exercises. Then follow six 'skeleton conversations' in which the pupil is led into deeper water.

The freshness and vigor of the sentences is remarkable. Most of the anecdotes and dialogues are strongly Cairene. The reader, which follows and which has a vocabulary instead of a parallel translation, contains, among other things, some useful selections from the Bible and some models of doctrinal discussion. These are free from taint of the classical idiom.

There are many opponents of serious instruction in the vernacular; many also who from eye-mindedness or other cause are unable to learn languages in the new way. But an increasing number will find the new way to be the most thorough road to mastery; and these will undoubtedly be saved much labor by Canon Gairdner's book.

A word should be added: This book and others of its kind ought to be studied aloud.

In addition to the errata given by the author the following have been casually noticed:

p. 3, l. 18	read *uvula*	for *uvular*
13, " 13	" [*r*]	" broken type
21, " 5	" ʕɑ̇riːđạ	" ʕɑ̇riđạ
47, " 3 a. i.	" *but*	" broken type
77, " 28	" ʔaʃ'timak	" ʔaf'timak
117, " 5	" axɑ̇ffⁱ	" axɑ̇ffi
142, " 14	" *repented*	" *repeated*
184, " 30	" *the* hospital	
269, " 3 a. i.	" *VIII*	" *VII*

Opinions might differ as to the choice of English in the translations. It is, and rightly so, extremely colloquial. But p. 22, ll. 12, 14 *biggest of these two*, p. 24, l. 7 *Yes, I understand fine*, p. 134, l. 9 to *get spent*, etc. are what the Egyptians call katiːr xaːlif ʔawi!

W. H. Worrell.

The Spoken Arabic of Mesopotamia. By the Rev. John Van Ess, M.A. (American Mission, Basrah). Compiled for the administration of the territory of Irag in British occupation. Oxford University Press. 4s. 6d.

As the title indicates and as the author tells in his preface, the book has been compiled to assist the reader in acquiring a knowledge of the spoken Arabic of Mesopotamia. Only so much of the literary language has been inserted as is required by those who prefer thus to approach the colloquial. The work has two distinct parts: pp. 8–120 contain the elementary rules of grammar and some useful exercises likely to impress on the mind of the beginner the practical use of these rules; pp. 120–256 are devoted to an English-Arabic vocabulary.

The plan adopted by the writer is good. After setting forth the general principles underlying a grammatical division he inserts the series of what is termed "Word list," followed by three identical exercises; the first is in vulgar Arabic and in Roman characters; the second embodies the translation of the same sentences into English; and the third, which is in Arabic characters, gives the rendering of the same phrases into a better Arabic. The choice of sentences used in the exercises is very happy, and the order of their grammatical position very useful.

The book would be more profitable if its reader takes notice of some remarks which we would allow ourselves to make.

(a) There are some misprints, explicable by the distance separating the author from the Oxford University Press; they are generally confined to the dots of graphically similar letters; the following are the most striking:

P. 118 (l. 1)	maḥanan	for	maj̲j̲ânan
P. 116 (l. 16)	Ba'dâd	for	Bag̲h̲dad
P. 103 (l. 12)	bint̲h̲	for	binṭ
P. 99 (l. 1)	'erḍan	for	'ew̲a̲ḍan
P. 97 (l. 18)	e-nakhla	for	en-nakhla
P. 68 (l. 26)	taṣḥak	for	taḍḥak
P. 63 (l. 17)	bamd	for	ba'd
P. 61 (l. 18)	Kuthub	for	Kutub
P. 46 (l. 1)	itab	for	iktab
P. 46 (l. 11)	hal	for	waṣal
P. 23 (l. 19)	anâjîn	for	fanâjîn
P. 2 (l. 23)	baigh	for	bai'

(b) There are here and there some inexactitudes such as:

P. 116 (l. 17)	ba'îdan	for	ba'îdun
P. 68 (l. 24)	jâ'ul-'askar	for	jâ'
P. 61 (l. 20)	ithnai	for	ithnâ
P. 45 (l. 28)	ilal Baghdâd	for	ila Baghdâd
P. 31 (l. 25)	maktūb	for	maktūban
P. 25 (l. 8) and p. 24 (l. 8)	bâ'is	for	ba's

(c) There are also some general renderings which seem to be somewhat objectionable:

P. 112 (ll. 20 and 28) the relative *elledhi* is otiose. P. 97 (l. 74) the sentence "There are many lepers in Basrah" is translated redundantly by the particle *âkû* and the verb wâ*jid*. The same remark applies to similar sentences on pp. 63 and 97. Pp. 67–8 (l. 23) the repetition of the word *horse* is useless for all purposes. The reading of dhumma instead of dhamma throughout the work is likewise awkward.

The above remarks refer to Part I: Grammar and Exercise. I read some pages of the vocabulary and found that its indications were very accurate. Occasionally some other Arabic words might have been added; ex. gr. as a rendering of *carpet* the word *mahfûra* would have been appropriate.

It is not to be inferred that these imperfections can impair the usefulness of a painstaking work. The best guarantee for its accuracy is that it has been seen through the press by Dr. L. W. King of the British Museum. The long stay of the author in Mesopotamia entitles him to write on a language which he is continually using in his daily work with an authority to which an outsider cannot lay claim; he knows his language well, and the student is safe in following him.

A. MINGANA.

Recherches sur les Musulmans Chinois par Le Commandant D' Ollone, Le Capitaine De Fleurelle, Le Capitaine Lepage, Le Lieutenant De Boyve; études de A. Vissiere Consul General de France, Professeur a l'Ecole des Langues Orientales vivantes; Notes de E. Blochet Attaché a la Bibliotheque nationale, et de Divers Savants. 8vo. 470 pp. Paris: Ernest Leroux. 1911.

The student of Islam owes a great debt of gratitude to French scholars and travellers who for the past fifty years and more have made a thorough study of Islam in French North Africa, Indo China, and especially, through the Mission D'Ollone, in Western China. The volume referred to below is the first of nine monographs on the subject of Islam in China, and may therefore be considered as merely an introductory study of the subject. Of the other volumes, some are still in preparation and others in the press. They consist of inscriptions, photographs, historic documents, geographical papers, and a special volume on the ethnography and anthropology of the non-Chinese races found in Western China. We make our apology for this tardy review of Vol. I.

The French Scientific Mission entered Western China by way of Tonkin and began their investigations in Yunnan, travelling through this province eastward as far as Wangmou, westward as far as Makai, and then going northward along the borders of Tibet to Chengtu in Szechwan. From there they passed through Kansu Province, following the Hoangho River to Peking. The book deals chiefly with the Moslems of Yunnan, Szechwan, Kansu, and Chinese Turkestan. The Moslem population of Yunnan is estimated as not more than 250,000, and it is clear from the description given that the power of Islam has waned. Formerly there were even printing establishments where the Arabic Koran was published, but at present such books are imported. Ancestor worship is common among the Moslems. They are not strict in regard to ablutions, are ignorant of the Khalifate, and belong to the "old Islam" party which has not adopted saint worship. One hundred and sixty pages are devoted to documents regarding Seyyid Edjell Omar, who was the apostle of Yunnan, and whose tomb has an interesting Arabic as well as Chinese inscription. He came to Yunnan in 1274 A.D., and his descendants are still proud of their lineage. A full biography is given, and also the translation of a Chinese account of the engineering and irrigation work carried out by this great Moslem leader. The chapter on Szechwan introduces us to the so-called "new religion" of the Moslems in China, and the author proves conclusively that the new Islam here signifies adherence to Sufi teaching, tinged perhaps with Shiah influence. Generally speaking, therefore, we may say that the old Islam in China is of the Wahabi (Arabian) type (they abstain from tobacco as well as opium) while the new religion is Persian and Turkish in its character. The most interesting fact in regard to Szechwan is that Chengtu, the capital, is the chief center of Moslem printing for all China. The author states that nearly all the books on Islam, which the mission found in China, were printed at Chengtu. The Ahongs here have a good knowledge of Persian as well as of Arabic. The Moslem population of this province is put at 400,000. A full account is given of the history of Islam in Kansu, and the strategic importance of this province clearly pointed out. Hochow was once the most important center for Islam, but since the rebellions it has lost its prestige. The Moslem population of West China has constantly been in revolt. In 1648–1649 Kansu Province rebelled. In 1757 Turkestan, in 1783 Kansu. From 1820–1828 there was rebellion again in Kansu and Turkestan; in 1855–1873 in Yunnan; 1862–1877 in Shensi and Kansu, and again in 1895 in Kansu. It is in the Province of Kansu that saintworship is as common as it is in the Levant. The whole literature of Moslems here shows Sufi influence. A most interesting analysis is given of the Moslem works secured by the mission. These are all in Chinese, although in many of them we find the Arabic character used for the explanation of technical terms, and include not only doctrinal and liturgical works, but books on the Moslem calendar, history, geography, and the Arabic language. A number of Persian manuscripts were found in Kansu. A catalogue is given of a Moslem library at Peking, and a list of the Arabic and Turkish journals which have readers in China.

The following are the conclusions reached by Capt. D'Ollone in his great work (pages 429 to 440). The number of Muslims in China has, he thinks, been greatly overestimated. All the figures given hitherto are merely suppositions. There are no official statistics. The lowest number for the whole of China is put at four millions. Yet contradicting his earlier statement given above, he approves of the estimate made by Major Davies after special study of Yunan, that the Moslems there are about 3 per cent of the population, and therefore number 800,000. The second point he makes clear is that, contrary to the usual opinion, the Moslems are not physically distinguishable from the other Chinese in most of the provinces. Most of them no longer show trace of Turkish or Arab blood, but are pure Chinese. Adult conversions are not infrequent. Moslem army officials convert many of their soldiers. He says: "We encountered many Mohammedans who were recent converts to Islam. It is the more remarkable that Chinese should be converted to Islam when we remember that this religion forbids pork, alcohol, tobacco and opium—the very things of which the Chinese are so fond." His conclusion is that the Chinese mind is profoundly affected by religion and capable of making large sacrifices for the truth. This has considerable bearing on the future of Islam. He believes that the progress of Islam in China depends on the position which leading Moslems will occupy in the government. The day when any Moslem should become master of a province the majority of the population would not be slow in becoming Moslem, and if the chances of a revolution should put a Mohammedan ruler on the throne, there would not be many generations before the great part of the empire would adopt Islam. If, on the contrary, the government continues to practice a policy of adroitly dissimulated opposition which does not permit any Moslem to rise high, then the number of Moslems might still increase by reason of mixed marriages and the adoption of orphan children, but this would be so gradual as not to bring any important change in the present situation.

To-day the chief trait of Islam in China is the absolute lack of organization. The local communities seem to be perfectly independent of each other. They do not recognize any central authority, neither in the empire nor in the Moslem world. The existence of a Khalif is ignored. Even if the Sharif of Mecca is considered the most venerable of Moslem priests, no authority is recognized in him. This is especially true of the so-called old religion of Islam, he says. There are new forms of Islamism flourishing in Kansu, with ramifications in Shensi, Schewan and Yunan. These sects distinguish themselves by saint-worship and recognize leaders appointed of God. They seem to be affiliated with the Derwish Orders of the Levant, especially the *Qaderia*. Finally the number of Persian books which he saw indicates a growing Shiah influence. "Nothing is more incorrect," he says, "than to speak of the profound ignorance of the Moslems of China as regards Arabic. The priests not only publish many books in Chinese, but possess and read important works in Arabic, Persian and Turkish." The complete ignorance of the masses is not denied. Sufism seems to be on the increase. The following points, he says, need careful investigation, but could only be learned by one who was a thorough Arabic and Chinese scholar. He who studies Islam in China should not only know Arabic, but the Moslem religion and its various sects and brotherhoods. We should investigate, therefore:

(1) Number of Moslems. This ought not to be difficult as the Moslems are not dispersed or unknown by their neighbors. They are always grouped in communities of which everyone knows. These communities, moreover, are generally on the oldest routes of travel for the Moslems are merchants and caravan leaders, rather than farmers. It is, therefore, possible to visit all their communities. One could easily learn from the missionaries, the Mandarins, and more especially, from other Moslems, where these centres are, without losing time in searching.

(2) In each place it is important to secure copies of all inscriptions (which are numerous) regarding the date of Moslem entrance, and the principal events. One should also make a list of the Arabic, Persian and Chinese books possessed by the Ahongs. The list published by Capt. D'Ollone may serve as a point of departure. Every Ahong has at least a dozen of such books; the richer among them have more than a hundred. One can in this way almost mechanically estimate the intellectual strength of Islam in a particular locality.

(3) We need a translation, at least a summary of the principal Chinese works on Islam.

(4) We need a careful investigation of the influence of Confucianism and local superstitions. In other words,—how has Moslem creed and life been modified?

(5) We need statistics as to Moslem education; their schools primary and higher; their courses of study.

(6) Finally we need a list of the native Moslem Mandarins and of distinguished Moslems, whether through wealth or learning or social position in China. From them we must try to secure their genealogy in order that in this way the history of Islam in China may be verified.

"This problem may seem very large. In point of fact it is not," he writes. "I believe it would be possible for a traveller to visit all the Moslem communities of China, with some insignificant exceptions, and remain two or three weeks in the important centres, and two or three days in the less important ones, and yet be able to complete this task in two years. He should, however, be accompanied by a Moslem from the West and by two Chinese Mohammedans, one an Ahong if possible, the other a literary scholar." Will the missionaries in China after a careful study of this important work, take up the challenge of investigation or will it, by default, go to another scientific mission?

S. M. Zwemer.

An Urdu Manual of the Phonetic, Inductive or Direct Method. By Thomas F. Cummings, D.D. Published by the Sialkot Mission of the United Presbyterian Church of North America, 1916.

This is the second and revised edition of a manual specially prepared for missionaries, and, therefore, wisely based on the Gospel of John, together with the necessary terms in daily use. The author and his method are well known. Forty pages are devoted to a study of phonetics. Then follow eighty-six progressive lessons, all in Romanized character. The appendix has a brief sketch of Urdu Grammar principles. The author believes thoroughly in his method. The best testimony to the value of the book is its successful use in North India.

An Exhaustive Discussion on Polygamy, Pardah System, Divorce and Slavery, in Islam, Dr. Karl Kumm's Attack on the Holy Quran. By M. Mohammad Timur. **The Sword as Wielded by Islam and Christianity.** A Comparison. By Maulvi Mohammad Ali, M.A. Published by The Mohammadan Tract & Book Depot, Punjab, Lahore.

Our readers are acquainted with The Mohammadan Tract & Book Depot of the Punjab, through an article written for our Quarterly, Vol. I. The above are recent publications and show that in spite of the War,—perhaps because of its issues, the Mohammadan Press continues active on apologetic lines. It is not encouraging, however, to find a treatise of nearly two hundred pages in English for educated Mohammadan readers, in defense of polygamy. We had supposed that the day for this kind of apologetic was passed. The author, who remains anonymous, takes up the discussion on social and medical lines, and tries to prove his case. He naturally finds some material in his favor in the stories of the Old Testament prophets, and some of the church fathers, as well as the poet, John Milton. Polygamy in Islam is defended on general grounds, while that of the Prophet is justified for special reasons. Not only have we an apology for these practices, but the whole of the pardah system is painted in such pleasant colors that one would imagine the writer had never entered a Moslem home.

M. Mohammad Timur takes up the cudgels against Dr. Kumm. He says:

> "It is grievous to find that men to Dr. Karl Kumm's pretensions should be so ignorant of the teachings of the Holy Quran as to declare to the world at large that the essence of its teachings is to kill or enslave the infidel. If the whole world had possessed that sort of intelligence which Dr. Kumm appears to possess, it would have been vain to make any attempt to refute the charge which he has brought against the Holy Quran. But we think better of our readers and believe that there are many among them that will appreciate the truth. So we will lay before them the passages to which Dr. Kumm refers, and every really intelligent man will see that the greatest injustice has been done to the Holy Quran by Dr. Kumm who observes that the essence of its teachings is "Fight the infidel and enslave him or bring him low."

The argument is not new, but his conclusions are none the less utterly unhistorical, for he claims that Moslem wars were always in self protection and never aggressive. The Old Testament again does duty to show that the wars of Jehovah were more severe than those of Mohammad.

The third pamphlet deals with the same subject, but is altogether more clever in its argument. Immediately before his arrest and crucifixion, the author says we find Christ directing his disciples to provide themselves with swords. This injunction must be taken as the final expression of his mind. In order to show to what length present writers will go in their own interpretation of the Gospel, we quote a paragraph:

> It was with one of these swords that Peter soon afterwards cut off the ear of one of the multitude which had come to arrest him. This was the only use to which one of the two swords was put. Probably some more blood would have been shed had not Jesus, on perceiving a great number of men "with swords and staves" and seeing his party in danger in case a struggle ensued, pacified the mob by ordering Peter to sheathe his sword. It is probable that Jesus was at first under the impression that taking him for an ordinary preacher, the authorities would send one or two men for his arrest, and

accordingly he had prepared himself to meet the situation. Hence he expressed his wonder when he saw so many well-armed men who could easily overcome any resistance that his disciples could make, and exclaimed: "Be ye come out, as against a thief, with swords and staves?" (Luk. xxii:52). Of course it was quite advisable on the part of Jesus to give up his determination at the last moment, but the difficulty is that as a prophet his word regarding the sufficiency of two swords did not prove true. How is this difficulty to be solved? I hope some of our Christian friends would try to solve it. I may however mention here that history presents another instance of a great victory having been won with two swords. It was the victory won at the field of Badr by the Holy Prophet with 313 companions only who are said to have possessed only two swords. The enemy numbered over a thousand strong and they had among them Arab warriors of great renown. The Muslim Society was in danger of utter destruction, for among the 313 the majority had never seen the field of battle before. But since it was a question of life and death for the Muslim Society, therefore they had come into the field to defend themselves and their Holy Prophet trusting in God only for their victory. But though two swords did not prove sufficient for Jesus and his apostles, they wrought wonderful deeds in the case of our Holy Prophet and his companions. Was Jesus prophetically thinking of the swords of one greater than himself when he said: "It is enough!" Or did it happen that he had a vision in which he saw two swords gaining a complete victory with the assistance of God? for the prophets of God are sometimes made to witness events which happen hundreds of years afterwards.

Gibbon and other writers are quoted to show how often Christians took up the sword, and how their cruelties toward Moslems equalled, if not surpassed, those perpetrated by Moslems on Christians. The present war is not referred to.

The Panjab, Northwest Frontier Province and Kashmir. By Sir James Douie, M.A., K.C.S.I. Cambridge University Press, London, 1916.

This view of Northwest India, sweeping over a territory of a quarter of a million square miles is given by one who has spent thirty-five years of service there first as district officer and last as officiating lieutenant-governor. The view seems to be accurate; certainly it is kaleidoscopic. Scenes of the Himalayan mountain ramparts, "the abode of eternal snow," where the peaks suggest organ pipes, so vertical are the ridges, so jagged the ascending outlines. "And each pipe is painted a different color," glimpses of golden temples, portraits of courageous Maharajas who are now helping to hold up Britain's right arm, examples of native art, photographs of Black Bucks and Yaks, scrupulously designed maps representing mountain ranges, rainfall and irrigation systems—all these, and more, are flashed before you briefly but vividly.

A. H. H.

L'Alerte au Desert. By Magali-Boisnard. Paris: Librairie Perrin & Cie. 35, Quai des Grands-Augustins. Pp. 334. 1916. 3 frs. 50.

Mme. Magali-Boisnard who has been brought up to live the Arab life among the Arabs of Algeria, spent recently three years in the Sahara and came back "toute vibrante du souffle de la guerre." She gives us this bright little book composed of a series of interesting sketches of life in the Sahara during 1914–1916.

She tells of the things she heard and saw as she went about from place to place doing her bit of service for the old country in speaking the word that was to right the error or to explain that which puzzled the natives. Everywhere she met with marks of their faithfulness to and trust in the old country.

"Il y a longtemps que nous avons pris l'habitude de la fidélité." "Que Dieu fortifie la puissance dela France." "La France est bonne."

At times she heard them express their feelings toward the Turks, as in the following sentences: "Nous servions les Turcs, mais nous avons preféré aimer la France." "Quels Arabes de race voudraient pactiser avec les Turcs." "Les Croyants ont battu les Turcs! Et sur le tombeau d'Ali et sur celui d'El Hussein ils ont juré haine et mort aux égarés, esclaves infâmes de l'Allemand infâme!"

P. J. Dupré.

The Birth of Mormonism. By John Quincy Adams, D.D., Boston: The Gorham Press. Pp. 106. Price $1.00 net. 1916.

The writer of this book is a university man who has had experience in historical investigation. The book does not deal with the teaching of Mormonism but with its origin. A short synopsis of the lives of Joseph Smith, Jr., and his associates in the production of Mormonism are here given with fidelity and sufficient fullness. The author says, "Just now it is said that Mormon missionaries are attempting the wholesale conversion of women in countries where war is leaving them in the great majority." Here this monstrous system is traced to its origin namely, Yankee cunning and deceit among a superstitious people. It is a sordid, well nigh incredible story, without one redeeming feature. That such a deception was played in the nineteenth century and among a community which at least was far in advance of the Arabs in the seventh century throws considerable light on the origin of Islam. The appendix gives a list of original documents on which this study is based.

S. M. Z.

Archaeology and the Bible. By George A. Barton, Ph.D., LL.D., American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa. Pp. 461. 8vo. 1917. By mail $2.25.

A popular encyclopedic hand-book on the subject by one who may be considered an authority. The writer's aim is well expressed in the Introduction: "In three chapters the archaeology, history and civilization of Egypt, Babylonia and Assyria, and the Hittites are briefly treated, together with the discoveries which especially interest the Biblical student. These are the three great civilizations which preceded the Israelitish. A much more detailed treatment is given to Palestine, to which Chapters IV–XIV of Part I are devoted. In the last chapter of Part I an attempt has been made to present the discoveries in Greece and Asia Minor which throw light on the New Testament. In Part II the texts, Babylonian, Greek, Egyptian, Hebrew, Moabitish, Phoenician, Aramaic, Assyrian, and Latin, which bear on the Bible, are translated. They are arranged in the order of the Biblical books which they illuminate. Each translation is accompanied by a brief discussion in which its chief bearing on the Bible is pointed out." The discussions, however, are too brief to be other than popular; the arrangement of the material might be improved; the index is rather meagre and the numerous illustrations are unfortunately bound up together at the end of the volume. But the missionary to Moslems will find here in compact form a wealth of apologetic for the truth of the Bible records.

S. M. Zwemer.

Guide Book to Childhood. By William Byron Forbush, Ph.D. Philadelphia: George W. Jacobs & Co. Pp. 557. $2.50. 1916.

The childhood problem is fundamental in the evangelisation of Moslem lands. Every mission school throughout the whole area is face to face with it. Although this book is written for Christian parents it has a real message for those who are helping childhood in non-Christian land,—where parental training leaves so much to be desired. The volume is encyclopedic but has a good index and a very full bibliography of over 100 pages. The author is well-known as a student of child-life in America.

The book consists of two parts, theory and practice: Part I discusses the development of the child physically, mentally, and morally; Part II answers the questions that arise with parents concerning the wise direction of that development. There are charts covering each year from birth to maturity, indicating the child's physical needs and care, his interests, his activities, his capacity for learning, his social needs, his mental sense, his character and his behaviour. Helpful suggestions are given as to stories, books, plays, games, and home occupations. Blank pages are supplied so that each mother may keep a record of her own child's development. The latter part of the book consists of several hundred answers to questions asked by parents as they meet their daily problems. The facts are presented in Dr. Forbush's usual lucid style.

S. M. Zwemer.

NOTES ON CURRENT TOPICS

Digest of Findings at Four Missionary Conferences on the Moslem Problem in China

1. Accessibility

We desire to emphasize the fact that has never had the prominence given to it that is its due: Dr. Zwemer's visit enables him to corroborate fully a conclusion which many of us have come to, from what we have heard and read, viz., that Chinese Moslems are more accessible to Christian work and workers than their co-religionists in any other land.

2. Survey

That in the opinion of this conference, to effectively deal with the problem of Chinese Mohammedans it is essential that fuller and more accurate information should be obtained than is at present available, and we would strongly recommend to the China Continuation Committee that the Committee on Survey and Occupation be asked to include this in the purview of that Committee, as an object of great and urgent importance.

3. Organization

That we consider the question of reaching Chinese Moslems of such importance as to necessitate the appointment of a strong permanent committee of the China Continuation Committee. That for this committee and for this work there should be at least one national secretary set apart, and we would strongly urge the China Continuation Committee to endeavour to obtain the services of a suitable man. That in addition missions centering in Yunnan, Kansuh, and Peking should be approached by the China Continuation Committee to appoint Arabic speaking missionaries for special work amongst the Moslems of those districts. That where possible, in strong Mohammedan centres, missions should be asked to set apart missionaries who would give whole or part time to the local work of reaching Moslems.

4. Literature

That we strongly recommend to the China Continuation Committee the desirability at the present time of paying particular attention to the preparation and dissemination of literature for Chinese Moslems and as helps for Christian workers in reaching Moslems. That a central book depot for Christian literature for Chinese Moslems should be arranged for, where full stocks of any available literature may be obtained, and that lists and prices of such should be issued without delay. It is very desirable that Arabic Bibles and Testaments be kept in stock in this depot. That it is most necessary to have a glossary of Chinese terms prepared and circulated at the earliest opportunity, giving Mohammedan and Chinese equivalents, and if possible their English names as well. That the China Continuation Committee be asked to take steps to secure the translation of the Koran into Chinese, to be published with Christian annotations and references. That Dr. Zwemer be requested to prepare two pamphlets, one for the purpose of giving information to the Chinese Church regarding Mohammedanism, and to stimulate Christians for service for Mohammedans: the other on "Methods of Approach to Chinese Moslems," particularly for missionaries, but also to be translated into Chinese for the benefit of Chinese Christian workers. That in the preparation of literature we would refer the following to the China Continuation Committee as being particularly needed: (1) Bi-lingual editions (Arabic and Mandarin) of the Gospels, particularly the Gospels of Matthew and John, and of the New Testament. (2) Gospel portions and the New Testament, with footnotes giving Mohammedan terms. (3) The Sermon on the Mount in the form of a bi-lingual tract. (4) A book in Chinese similar to Dr. Tisdall's "Mohammedan Objections to Christianity," giving concise answers to objections raised by Chinese Moslems.

Moonlight Gospel Meeting at Singapore

The Malaysia Conference Report, 1917, tells of an interesting work among Malay women. A monthly moonlight meeting at Fairfield has brought in girls and mothers and grandmothers who would not otherwise get out to a Christian meeting. A number of our old girls have read through "Plajaran Derihal Isa Almaseh" (Lessons about Jesus Christ). One girl wrote me a note saying, "I read it often to my aunts"; another, a young man, said: "My wife and mother-in-law are enjoying their reading of 'Plajaran Derihal Isa Almaseh' in the evenings." This mother-in-law could not read Malay a year ago, and thought she could not understand it well. But she very quickly took to it, when she got books and a little help, for when she was a little girl she attended our Telok Ayer school for a year. There are phases of house to house visitation that are very discouraging, for instance, to come in and find several or all the women deeply engaged in gambling. But, they say we do not want the young women to learn to play. We are old and can do nothing else. They are helplessly in bondage to it. We need a spirit of prayer and intercession to fall upon the Christian native people as well as upon the missionaries, that shall bring down from heaven such a spirit of conviction for sin that they must seek the Saviour.

A Chinese Christian Colony in Penang

The Chinese race is doubtless destined of God to be one of the chief agencies for the evangelization of Malaysia. The immigration of Chinese into the Malay States, Java and Sumatra is steadily increasing. An interesting experiment is being conducted by the Methodist Episcopal Mission on these lines at Penang. We read in their report:

"Ten years ago the Mission entered into an agreement by which at government expense Dr. Leuring of our Mission went to Foochow, China, and brought down about four hundred Chinese Christians. The government gave to each of these men three acres of land, helped them to build their houses, and fed them for six months. They cleared the jungle and planted rubber. The colony has grown until at present it numbers about three hundred souls. The people are becoming well-to-do, and the old attap huts are giving place to substantial frame houses. The old settlers have taken up large pieces of land and some of them can almost be considered as rich men. The government is now laying out a town in the midst of the settlement and purposes to metal all the streets.

"The opportunity for both extensive and intensive development on the Penang District is very great. Already four lines of railway reach out from Medan into the hinterland where material development is taking place with almost marvellous rapidity. The whole east coast of Sumatra is open for evangelism, and we are the only society operating in this region.

"Within a few years the railway from Singapore through to Bangkok will be open for traffic. With the opening of the road there will be a flow of population into this region."

Islam and the Gospel in Java

The Rev. H. B. Mansell writes concerning the importance of work for women in Java and its glorious opportunities, and calls his church, the Methodist Episcopal of America, to a more vigorous policy as regards the Moslem population. Nowhere in the Moslem world, he says, is womanhood so accessible: seclusion within a zenana is the exception rather than the rule in Java. Moreover the one small residency in which the ladies have workers contains more women and girls than the whole Malay Peninsula while the island of Java has seventeen times as many; these all need the message of Him who sat by Samaria's well to tell of living water for thirsty souls.

Having spent a year studying the situation it seems advisable to state some of the conclusions to which conditions have led me.

The first is that if we continue our present policy we will in some measure reach the 300,000 Chinese but we will never appreciably affect the thirty-odd millions of Mohammedans. In British territory the growing predominance in numbers of the Chinese and Indians, their readiness to accept Christianity, and our lack of adequate financial resources may justify a neglect of the Mohammedan problem; but in Netherlands India and especially in Java that is the missionary problem. We cannot seriously consider evangelising Java unless we intend to grapple with this the greatest opponent of our faith.

We must also recognise that in spite of all the good and faithful efforts put into this field no great ingathering from Islam has been secured by any society. The victories in Battakland, in Minnehassa, in Amboyna and elsewhere have been among animistic peoples not yet converted to Islam. These victories while useful in preventing the spread of Mohammedanism do not shake its hold on the millions who already bow toward Mecca. To win these calls for siege work running through many years.

A Mission Hospital in Borneo Named for the Moslem Sultan

In the last report of the Methodist Episcopal Mission in Borneo, we read:

"At Sambas we have been given the site for a hospital. Pledges amounting to F5,000 have been made locally and plans are now being drawn by Mr. Bakveld, the government architect at Pontianak. As soon as they are ready application will be made to government for a building subsidy. The local officials have given us every encouragement and as the nearest doctor is 50 long Borneo miles away our chances ought to be good. The Sultan personally favours our plans and will support us in seeking gifts among the Malays. In commemoration of his fifty-year jubilee the name proposed is the "Sultan Safioedin Hospital."

"Last year the hope was expressed that we would be able to place teachers in schools for Dyaks in West Borneo. During the year a subsidy has been secured for our school at Bengkayang; we have placed teachers at Patengahan and at Loemar in schools financed by government. More teachers can be placed if we can get them. By this means we have an opportunity to reach the pagan Dyaks at a minimum of expense to the mission. If they do not get Christian teachers now they will become Mohammedans before this generation passes away; in that case their evangelisation will be tenfold more difficult and many fold more expensive. Now they are open and accessible."

A Visit to a Moslem Book Shop in Colombo

It was my privilege, on my way to China, to study Islam in Colombo. The Moslems here form only a small part of the population, but exert an influence out of all proportion to their numbers. They control the number of trades and several have considerable wealth. A large mosque has recently been erected, and there are several older mosques. Opposite the new mosque is the leading book shop and the Hameedia Press (No. 92 2nd Cross St.). I was somewhat surprised to find on sale here not only Moslem literature in Urdu, Tamil and Malay, but a considerable selection of standard Arabic works, all from the Cairo Press. In the rear of the premises there is a Lithograph Press, on which they were printing a large edition of a Derwish manual of the Naqshabandi Order. This was printed in Arabic and Tamil, the Tamil of course in the Arabic character. I also found editions of the "Burda" and other poems in praise of Mohammed. The Moslem Press certainly shows enterprise in issuing these interlinear, bilingual propositions of their faith. Is there no suggestion here for the Bible Societies to prepare books for Moslems in Tamil-Arabic? The editor of the press at Colombo assured me that the Tamil Moslem children and their women folk were taught the Arabic character, and read all their religious books in it.

S. M. Z.

As Others See Us

An experienced zenana worker in India tells us how the women regard her work by describing it as they see it.

"I am a Muhammadan woman, and I've lived in Bhadaghar all my life. The other day, when I was husking the rice, I heard my little brother call, 'Mem, mem, the mem-sahib is coming.' I had never seen a mem-sahib before, but had heard they were quite different from us, and now's my opportunity. How queer one looks. She's got a topee on her head, but it is quite different from the kind our men wear. My mother thought she was a man. I thought she might be one, too, but when mother said that, my brother said, 'Get out of it, it is a woman.' We called all the women from the houses near by, and we all sat in a semi-circle around her.

"She had a box in her hand, and we all wondered what was inside. I asked, and found out there were books. So we asked her to read one. She read a bit, and then began to talk to us about Allah. However, we were more interested in her and her hair and clothes. She does not put oil on her hair because it spoils her topee, but I don't like the look of it. It is tied up into a bob, and when we wanted to take it down she objected, and said it was not their rule to take down their hair before people. She then said something about sin, and that to tell lies was sin; but how in the world are we going to get on if we don't tell lies? However, that's not sin to us. If we don't fast or say prayers, that's sin to us, and the other doesn't matter much.

"Then my aunt asked her if she was married. 'No,' she said. How astonishing! I wonder why. Why, that's sin, I am sure. She says it is not sin not to be married. Fancy not being married!

"Then she said something about offering sacrifices for sin, and that as we sin so we must be punished. I asked if she had got a father and mother, and brothers and sisters, and if they were married, and she said she had. She can't be very fond of them to leave them.

"Then we all had an argument about different things we had heard about the mem-sahibs.

"After awhile she said something about Isa Nabi (Jesus), and that He sacrificed His life for everybody; but that can't be true, because He never died. He went straight to heaven. A woman from another house said, however, that some Muhammadans of the Qadiani sect know that He died. The mem-sahib said that He died, and rose again the third day. It's wonderful, but anyhow we don't want to have anything to do with their religion. Why, they eat pork!

"The maulvies tell us not to believe what they say. Anyway, she's a woman, so what does she know? After a bit she sang a hymn, and then got up and went away. I hope she will come again. It's very interesting to see what she's got on. It's very queer, and we don't see very much, and I've got lots more questions to ask her."

Missionaries to Muslims League

The origin of this confidential circle of workers in India is known to most of our readers. The membership of the League is not large, but that is its very source of strength, because the bond of union established is one of faith and prayer and sympathy. For five years it has concentrated thought and effort on the problem in India, and doubtless stimulated many outside of its membership. The present secretary is the Rev. John Takle, Brahmanbria, Bengal.

The Nadvatul Ulama in Madras

The "Nudvatul Ulama" was initiated in 1894 in North India and its annual meetings have been held in Cawnpore, Lucknow, Bareilly, Meerut, Shahjahanpur, Patna, Madras and Calcutta. This year the sixteenth session of the "Assembly of Moslem Theologians" as its name may be translated, was held again in Madras in an elegant pandal in the People's Park on April 7 to 9.

One of the primary objects of the organization is to encourage the study of Arabic. One of the speakers said, "All our Sacred literature inclusive of the Holy Koran, the Traditions, and the sayings of the Holy Prophet (may the choicest blessings of Allah rest on him), all our scientific, philosophical, literary and historical writings being in the Arabic language, every Moslem considers it a personal concern to cherish Arabic as a living language." Another object of the Nudvat Ulama is the Pan-Islamic one of joining the Sunni, Shiah and Wahabi sects, but it is probable that there was not a single Shiah attending the conference.

At the instance of Moulvi Abdul-Majid (Madras), editor of the *Daily Koumi Report*, a proposal asking the Government to grant permission to give religious instructions to the Musalman students in Government and aided institutions within regular school hours and to allow Musalman students in Missionary schools to withdraw from their classes during the teaching of the Bible was introduced and led to a long discussion. Opinion being divided on the subject, the President suggested that it be referred back to the Committee for further consideration. Before the conclusion of the first sitting, the President moved a resolution acknowledging the services of the British government to India and enjoining profound loyalty on the part of the people. This was adopted with enthusiastic cheers.

In welcoming the delegates to Madras the Hon. Mr. Justice Abdur Rahim made the following striking remarks:

"The Nadwat-ul-Ulema would, I believe, like to revive if possible, something of the old Islamic driving power. With that object in view, the first problem before the Nadwat-ul-Ulema is to ascertain correctly the essential nature of that spiritual force by eliminating the more or less accidental properties which, however valuable they might be as adjuncts, must not be mixed up with the true essence of Islam. The two great services which Islam has rendered to humanity were, firstly, to emancipate human intellect from the benumbing influence of fetichism and superstition, and secondly, to teach and enforce, by practical laws, the sense of brotherhood and equality of rights among mankind.

"As regards the former, the rapid growth of rationalism in the modern times had obscured from our view the first great contribution made by Islam in this respect. But we are not concerned now with the contemplation of past achievements; the business which you have at hand is to make a serious and candid investigation into the question whether the Mussulmans themselves are not at the present day the victims of a paralysing influence similar in character though not in name to the image worship of the old world. It cannot truthfully be denied that the spirit of enquiry has been dead among the Mussulmans for at least 300 years. Intellectually they have been living all this time on the remote past. There can be little chance for the progress of a people who thus shut their eyes to the facts and circumstances of the times, their actual environment and surroundings and attempt to shape their lives on the letter of the utterances of men who lived a thousand years ago and who, even in their wildest flights of imagination, could not have anticipated the conditions of life in the 20th century. The conclusion has forced itself upon most thoughtful men that we have lost the freedom of thought and outlook which was the most valuable asset of original Islam, and no greater problem faces you than how best to restore it to the community. Freedom of thought and outlook is, to my mind inseparable concomitant of Islam, and without it Islam cannot be expected to contribute much to the amelioration of the community.

"Nor can it be said that the cohesive power of Islam is in effective operation at the present day. Even the extreme opponents of our religion do not deny that its teachings are in a remarkable degree directed to the promotion of solidarity among its followers."

The New Testament for the Quzaqs

Chinese Turkestan or the New Province, as the Chinese call it, is the bit of China which stretches westward into Central Asia. It is the meeting place of many tribes and the home of a numerous and polyglot population. The majority of the people are Moslems, and among them have to be counted the Quzaqs.

For this people the Rev. G. W. Hunter, the pioneer missionary of the China Inland Mission in Sinkiang, assisted by Mr. Mather his colleague, is now translating the New Testament. St. Mark is already issued in a tentative form, St. Luke is translated, and other books are in a forward state. The British & Foreign Bible Society has promised to publish this translation, and, in order to avoid the long delay of proofreading, hope to reproduce the MSS., which will be carefully written by a Quzaq Mullah, by photolithography.

The Quzaq language, Mr. Hunter says, is one of the many Turki dialects, though there are marked differences in spelling, in vocabulary, and in grammar. The Arabic character is used, and written mostly in the ordinary Turki way, and only a few characters have special forms.

With regard to the Quzaqs themselves, Mr. Hunter thinks them to be a strong, healthy, and intelligent race, and not at all deserving of the bad character the Chinese give them. "When I first came to Turkestan," he writes, "the terrible stories I heard made me believe that they were all thieves and robbers, so that when travelling alone in the mountains I did not care to meet them. Now I feel far safer in the mountains with the Quzaqs than I do in the plains where there are Chinese and Tongan Mohammedans. When left to themselves they have not shown any opposition to the Gospel, nor do they destroy and burn our books as the Turki Chant'eo often do. They also seem to be much cleaner morally than the other Turks, and mostly free from strong drink, hemp and opium."

The Quzaq tribes, of which there are a considerable number, are pretty widely scattered. They are found all over the steppes from the shores of the Caspian Sea to the Altai mountains, and of late years there appears to have been a special migration eastward, for the Quzaqs now abound on the northern slopes of the Tienshan range and in Zungaria. It is with these Eastern or Altai Quzaqs that Mr. Hunter has now come into close contact. Their speech has naturally been influenced by their wanderings, and these Eastern Quzaqs now use some Mongol words; but on the whole Mr. Hunter thinks they mostly speak "the pure old Turki language." At any rate their speech is not so mixed with Persian and Arabic words as the speech of the Sart or Chant'eo Turki. The language is full and usable and they have something of a literature, mostly poems.

Galvanizing Islam in London

The effort made to advertise and propagate Islam in the capitol of the British Empire, draws together into one fellowship the orthodox and the heterodox in the ranks of Islam itself, as well as those Englishmen whose only religion is a vague theism and whose admiration for Islam is in direct proportion to their ignorance of its real character. The following account of a meeting of the Central Islam Society is typical.

"A very successful meeting of the Central Islamic Society was held at the Eustace Miles Restaurant last Friday. Among those present were Prince Abdul Karim of Sachchin (President); Kamal-uddin, in the chair; Lord Headley, Mr. Pickthall, Hon. Mr. Abbas Ali Baig, Mr. Yusuf Ali, Princess Ourouseff, Syed Ehsan el-Bakry (Egypt), Mr. Kaderbhoy, and Mr. Irfan Ali. Letters of regret at being unable to attend were received from the Earl of Clarendon and others.

"In opening the meeting, Mr. Kidwai said that the Society was founded in 1886; it had several objects, but the one in furtherance of which social functions were held and lectures delivered was to remove misconceptions with regard to Islam and Moslems. The Society was

Islamic, but not exclusive, and persons of all religions could join it as associates.

"Lord Headley, the lecturer, confined himself to pointing out the points of difference and of similarity between Christianity and Islam. But Khwaja Kamal-uddin very convincingly explained that Islam recognised all the Prophets, whether Krishna, Buddha, Confucius, Moses or Jesus, and thus every religion was a sister to Islam. Islam proclaimed that every nation and every country has received Prophets and revelations, and all religions contained noble principles. The claim of Islam was only this: that while other revealed books have been corrupted by the advance of time, the book of Islam was intact, and summed up all the truths of all the religions; so that it could be said that of all the sister religions Islam only had succeeded in preserving her features and character.

"Mr. Yusuf Ali, who was received with cheers, pointed out that the three characteristics of Islam were: (1) The destruction of idolatry, by which he meant all the emblems of superstition, conceit, falsehood, passion, etc.; (2) the destruction of privileges and vested interests, as that of priesthood and sex superiority; (3) the destruction of colour and race prejudices.

Dr. Abbas Ali Baig, in a forcible speech, showed how Christianity had been influenced by Pagan ideas, and how Islam was misrepresented with regard to polygamy, thus making it difficult for the people of the two sister religions to come near to one another."

Government Gifts to Moslems in Mesopotamia

Whether the news published in India regarding the "good work" of the British government for Moslems is intended solely to please the Mohammedans of India, or whether it indicates a future government policy, remains to be seen. We give the facts as they were published in the *Calcutta Press*:

"The following good works were carried out by the British government for the month of Ramadhan in Mesopotamia:

"New lamps and matting were provided in all the principal mosques for the express purpose of worship in Ramadhan.

"In view of the great rise in the expenses of living (mainly owing to the war) the pay of Imams and mosque servants, which was last fixed by the Turkish Waqf Department, was raised by 25 per cent, the increase being timed to coincide with the beginning of Ramadhan. The comparatively highly paid Imam of the Dawasir Mosque was alone excepted.

"The improvements which had been sanctioned in the mosque of Maqam Ali at an expenditure of Rs. 2,571 were completed and passed on May 12th. The room used for ablutions was rebuilt and enlarged, the water pipes relaid and three large water tanks with taps and a cement trough for ceremonial ablutions were erected. The water tanks and trough were much appreciated. New latrines were built on Waqf land immediately outside the mosque enclosure. Certain small repairs in the main mosque building and minaret were undertaken.

"The provision of matting and lamps immediately before Ramadhan was customary in Turkish times, but repairs and improvements in the buildings were very rarely executed and the Maqam Ali Mosque was in a disgraceful state. It is highly improbable that such a measure as the raising of salaries to meet a rise in the cost of living would have been possible under the Turkish administration as the Ministry of Auqaf would have absorbed the available mosques."

The British Army and the Holy Carpet

The following account of the ceremony in connection with the departure last year of the kiswa curtain which is sent annually from Cairo to Mecca, appeared in the near East, and shows how the French and British governments are in favor with the authorities of the Hajaz:

"The final ceremony in connection with the departure of the Holy Carpet for Mecca took place on Thursday amid unwonted pomp and circumstance. H.H. the Sultan came up specially from Alexandria in order to preside over the ceremony; General Sir Archibald Murray was present with his staff; Moslem Indian troops assisted the Egyptian Army to line the route; and Indian officers were among the guests who watched the ceremony from the steps of the Mastaba. All these features, added to the peculiar circumstances under which the Mecca Pilgrimage is taking place this year, combined to give to the occasion an importance and an interest that have not attached to it for very many years. The scene in the square, which, together with the approaches, was thronged with crowds of Egyptians, Europeans, and a great number of khaki-clad spectators, was most picturesque; and everything passed off without a hitch and in a most dignified manner. The 'Mahmal' and its attendants left by special train the next morning for Suez, where it embarked on the steamer chartered by the Egyptian government. By this time it must have reached Jeddah, whence it has to proceed overland to Mecca. It is due to arrive there in time to permit the pilgrims to perform the various religious duties which have to precede the celebration of the feast of Kourban Bairam, which starts on October 7. Many more pilgrims than were at first expected are making the pilgrimage this year. Well over 1,000 Egyptians have left for Jeddah, whilst a convoy of about 700 Algerians and Moroccans has just passed through the Canal on its way to Jeddah. The latter are accompanied by a 'French Mission,' consisting of prominent chiefs and officers specially selected by the French Government."

Mohammedans and the Second Advent

Pastor Ernst Lohmann has published in *Heilig dem Herrn* an account of his recent experiences in Asia Minor, under the caption of "Ishmael also Inquires after Christ."

"Wherever I went," he says, "the greatest interest was observed when I spoke on the Gospel. In many cases Moslems asked permission to be present at my meetings for Christians. One day I wished to take the ferry across the Euphrates, but could not. Leading Mohammedans hung to me, and begged me to tell them about Jesus. So there we sat by the waters of Babylon, not hanging our harps on the willows, but singing hymns to Christ, Who was, and is, and is to come. What a longing for salvation did I observe! I must say that in spite of our richly blessed conferences, I have not found so deep an interest in Europe. It is as if the veil were being torn away.

"What is now the most burning question in the Orient? The Second Advent of Christ. How many times have I been asked: 'What does your Holy Book say about it?' At present the most widely distributed book in Turkey is a Turkish tract, written by a devout Mohammedan, which is read everywhere with great interest. Its contents are as follows:

" 'The present war will wage for six years. Then a great power will come and take Constantinople. Following this there will be a rallying of all Moslems and a speedy victory. This, however, will be short, for the Antichrist will come—enemy of both Christian, Jew, and Moslem. His rule will endure forty days, and will be the most dreadful which the believers have ever experienced. But then will Jesus come, and establish a kingdom of peace for forty years.'

"I have been literally stormed with questions: 'When will Jesus come?' 'What does the Bible teach concerning this?' 'Have you no suspicion, no suggestion, no hint, no feeling that He is near?' "

Islam in Fiji

The Rev. F. L. Nunn writes:

"We are up against the Muhammadan problem here in Fiji. A society for the propagation of Islam is in existence. Schools are being established in order to prevent Muhammadan and other Indian children from coming under the influence of our mission schools. We recently baptised a convert from Islam. He is a young man who for two years, he says, was possessed by an evil spirit. This evil spirit, so the maulvie told him, was a 'pir,' named Ghazi Mir, and was to be worshipped in order to secure his help and favour. The man at times would suddenly become unconscious, and would answer questions of anyone while in that state. This, of course, was the 'pir,' who spoke through him without his knowledge. The maulvies instructed him to wear certain charms, and to burn incense and offer up flour, sugar, etc., before an iron trident, which was part of a banner, the ensign of the saint. The man was greatly distressed by this 'Shaitan,' as he himself termed the possession, but the maulvies could give him no relief.

"Our mission catechist found him in this state, and advised him to pray to Jesus Christ and trust only in Him for deliverance. Then he had a vision which turned his thoughts completely to Christ, and caused him to decide to embrace Christianity. The Muhammadans, hearing of his change of views, came to persuade him not to become a Christian, because Christianity was a bad religion. He, however, stood firm in his conviction of the truth of Christ, and two or three months afterwards was baptised. Since his vision and his conversion he has been entirely free from the 'pir' possession, and this he attributes to the power of the Lord Jesus Christ. His conversion has been a set-back to the Muhammadan cause, because he brought his masters much gain by his soothsaying."

The Future of Palestine

This is not the time for speculation as to the territorial or commercial gains which may come to the British Empire as the result of the war. The less we say or think about the profits which we may make out of the war, the more certain we are to carry our Allies, including America, and the great Dominions with us to the end. We did not go to war for the sake of territory or trade, as the Germans falsely pretend, and our disinterested aims have been generally recognized by the world. The good impression which we created at the outset must not be weakened now by indiscreet and unauthorized conjectures as to the profits which we are going to set against our terrible losses in the fight for liberty. A flagrant example of the speculations which we dislike appears in the *New Europe* of last week. The unnamed author of an article on "Great Britain, Palestine, and the Jews" assumes that the appearance of General Murray's army at the gates of Gaza implies our intention to conquer Palestine and to keep it. "We are not," he says, "gathering up Palestine as material for bargaining at the Peace Conference." Having imputed this policy to our government, without any warrant, he defends it on strategical grounds. The Turkish threats against the Suez Canal have amounted to little in this war, but have shown that the desert is no longer a barrier to armies, and that a great military Power holding Palestine might cause us serious concern for the safety of our main Imperial route to India and Australia. We cannot, therefore, let Turkey retain Palestine, as "the Turkey of the future will be a tool of Germany." Indeed, "we cannot allow any great military Power other than ourselves in Palestine." We are told bluntly that "French interests in Palestine"—as distinguished from Syria—"are of the most exiguous character," but that "Palestine is a vital need of British Imperial strategy." In fact, in the author's conception, the "great natural fortress" of the Holy Land might serve as "a central military reservoir for the whole Empire." But a British Palestine must be a Jewish Palestine, and thus we are led up to the idea that the Jews are to go back to Canaan and establish a self-governing Jewry under the British flag.

We may say at once that this article in the *New Europe* does not represent any body of opinion in this country. We know nothing of General Murray's military plans, but it is obviously absurd to suppose that wherever our armies go, there they must and will remain. German propagandists have used that ridiculous argument to alarm Allies and neutrals, but it has not imposed on the most credulous. We have never met any serious person who thought that the possession of Palestine was necessary to the defence of the Suez Canal or that it was desirable on other grounds. The Sinai Desert has not indeed proved an impassable barrier to would-be invaders of Egypt, any more than it was in the days of the Hittites or the Assyrians, and we, like Napoleon, have crossed it to attack the Turks in Palestine. But a belt of almost waterless wastes a hundred miles across is a far better defence than most frontiers have, and even in these days, with railways and pipe-lines and aeroplanes at a general's command, the Sinai Desert is a very awkward obstacle to overcome in face of a well-armed and vigilant defending force. We should need a good deal of evidence to convince us that the Suez Canal would be more easily and cheaply defended by holding the mountains from Mount Carmel to the Jordan Valley and the hills of Judæa than by watching the few tracks across the Sinai Desert. Besides, there is not the least likelihood that Turkey will remain after the war either a vassal of Germany or the ruler of Palestine. The German hold over the Turk must be shaken off, and the Turkish misrule of subject-races like the Arabs and Syrians must cease, or we shall not have won the war. The alleged military necessity for annexing Palestine is thus disposed of. On other grounds the project is wholly objectionable. Within the British Empire we have already a sufficiency of Dependencies, of undeveloped or half-developed lands inhabited by alien and backward races. Our responsibilities in this field are stupendous already and must not lightly be increased. The problem of the Dependencies perplexes every one who tries to think out a scheme for the closer organization of the Empire, and it would be tempting Providence to add unduly to the number and variety of such possessions. We may have to assume the duty of restoring Mesopotamia to something like its old prosperity, as we have done in similar circumstances in Egypt, but the prospect, though full of romantic possibilities, is not by any means to be welcomed. For us to undertake such a task in Palestine would be sheer madness. We can expend all our spare capital in developing Nigeria or East Africa far more profitably than in trying to make long-neglected Palestine flow with milk and honey once again after many centuries. And from the political standpoint annexing Palestine would be like putting one's hand into a wasps' nest. The question of the Holy Places is still as thorny as ever it was. Young readers of history smile when they are told that the Crimean War was caused by a dispute over a key and a star, but they are wrong if they think that the sentiments then so rudely excited are dead beyond recall. Our French friends have never forgotten that Francis I. was recognized in 1535 by Solyman the Magnificent as sole protector of the Latins in Turkey, and the French Roman Catholics have never ceased to maintain the ancient Franciscan convents in Jerusalem and to contend for their time-honoured privileges at the Holy Sepulchre. They would, we are sure, be deeply hurt, even if they were too polite to admit it, by any proposal on our part to annex the Holy Land. Russia and the Greek Church as a whole are profoundly interested also in Jerusalem, and so are the Syrians and the Arabs as well as the Jews. It is impossible for any sober statesman to treat a country like Palestine, the focus of so much ancient religious and historic feeling, as if it were a tract of tropical Africa, to be annexed at will on the flimsiest of pseudo-military grounds.

The proposal to colonize Palestine with Jews stands on a different footing. Though by no means new, it seems to us entirely commendable. The Zionists have been working at the scheme for twenty or thirty years, with help from the Rothschilds, and the late Baron Hirsch apparently intended his millions to be devoted to the colonization of Palestine on a large scale by the Jews from the Russian Pale and from Rumania.

The existence of an isolated Jewish State would be precarious. It must have behind it some Christian Power or Powers, or it would become as bad a centre of political intrigues as Turkey or Morocco or Persia. Yet, as we have said, the question of the Holy Places involves so much religious and national jealousy that we could not become their protector, and probably no other European Power alone could do so with safety. It seems to us that America has here a great opportunity for rendering a service to Europe and the East. She might very well undertake the task of protecting the Jewish Republic of Palestine—a neutral international Republic in which no Power was unduly favoured to the exclusion of others—just as she has fulfilled the task of protecting the Republics of Cuba and Panama. America would excite no jealousy. She is on the best of terms with all the Allies, and is universally respected outside Germany. Her medical missionaries have for many years pervaded Asiatic Turkey from the Black Sea to the Red Sea, and have won the confidence and affection of the many races. America has no political aims to serve in the Near East. Her assumption of a protectorate would simply be a guarantee that the little Palestine Republic would have no external enemy to fear and would be required to maintain an honest and competent administration. Many conflicting and irreconcilable ambitions would thus be stilled for ever, and Christians, Jews, and Moslems alike could visit peacefully the sacred places which have an eternal appeal for mankind.—*The Spectator.*

The Freedom of Africa After the War

Mr. Duse Mohammed makes a strong plea in his paper *The African Times and Orient Review*, March 1917, for native rights after the war. He thinks with truth that the little peoples of Africa and Asia have shown great courage on the battlefield and have done their part for the Empire, therefore they should have recognition at the time of reconstruction. He says, "We are forced to observe that the once despised black man is coming to the front in the battle for freedom, and the freedom which he helps to win for the white man must also be meted out to him when the day of reckoning arrives. Therefore, again we say, patience, ye men of India! Patience, ye men of Africa! The God of Justice who looks down upon your glorious achievements will see to it that you are adequately rewarded. 'God helps those who help themselves,' runs the old adage. In helping the British Empire and the French Republic in the hour of need you are helping yourselves to a freedom which cannot be denied you and to a glory which shall be engraved upon the brazen tablets of fame which the rains of ages shall not wash away. 'Acquit yourselves as *men*,' and in so doing you will show your great deserving to be *treated as men* and *Citizens* of the French Republic and of the British Empire."

The Need of Women Missionaries to Moslem Women

The Rev. C. G. Wilson, Foreign Secretary of the Baptist Missionary Society, recently emphasized an appeal for more women missionaries among Moslems by the following incident:

"One of the most vivid memories I have of India gathers about a student in Serampur College, one of our most earnest and intelligent men—a convert from Islam. He had withstood every kind of hostile persecution and the persuasion of his friends to induce him to forsake Christ. But at last his heart was broken by hearing that preparations were being made for the divorce and remarriage of his wife. She had refused all his appeals to join him as a Christian; and to save her and himself from the shame of divorce he went back to his Moslem home. I was but a young married man myself then, and had never realized that conversion to Christ may, and often does, involve dissolution of marriage. We cannot too early or too earnestly seek to win the women."—*The Herald*, June 1917.

Arabic Christian Literature

Mr. Arthur T. Upson, Superintendent of the Nile Mission Press, writes: "The Rev. Stephen Trowbridge, the Near East representative of the World's Sunday School Association, has already issued ten publications. Two of these were issued in partnership with the Nile Mission Press, but in general the outstanding feature of his publishing is the issue of pamphlets designed to teach the teacher to teach. It is only when one rejoices in the present supply that one realises how great was the former need.

"The C. M. S. (Egypt) has continued its work, and two of Canon Gairdner's booklets have been published in English by the Christian Literature Society (Madras) and in Arabic by himself in Cairo. In addition, he has sent to press a large number of 'Portionettes,' which will soon be issued.

"The recent report of the American Christian Literature Society for Moslems informs us that three books for Moslems have been printed and distributed. The third of these, namely, 'Many Infallible Proofs,' by the late Dr. A. T. Pierson, should be very useful among Moslems. Under its old name of the New York Committee of the Nile Mission Press, this society had done much before, but hopes to do more yet.

"A Russian lady during the time of enforced retirement has prepared not less than twelve MSS. in the *Sart* language. Most of these are translations from N. M. P. publications, but one called by her 'Words of Life,' and running to 140 pages of MS., is a Beirut book. Then again Miss I. L. Trotter of Algiers has begun a two colour series of tracts for women and children at the N. M. P., Cairo, while Miss Haworth and other helpers have been producing stories and other publications, and the influence of the late Miss Marston of India is still spreading through the Arabic translations of her stories. The Nile Mission Press has continued to work in spite of the war. Thirty months ago we had 130 publications: we now have 220 or an increase of seventy per cent! Some 47 of these have been published between March 1916 and March 1917 and include adaptations (or originals) of books by Prof. Fleming, Dr. Beardslee, Dr. Zwemer, Dr. F. B. Meyer, etc. In addition, our committee have thought this to be a fitting moment for 'lengthening cords' as well as 'strengthening stakes' and have sent us an experienced lady worker to organize the children's department."

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THE MOSLEM WORLD

VOL. VIII APRIL, 1918 NO. 2

EDITORIAL

THE PRINTED PAGE

WE ARE glad to present to our readers in this number a report of the work of the American Christian Literature Society for Moslems, which for a number of years has co-operated closely with the Nile Mission Press and other agencies in the preparation and circulation of Christian literature and has, through its members, done so much for this QUARTERLY in these trying days of the war.

The power of the printed page as an evangelistic agency has not yet been realized: although it is obvious that it can never be a substitute for the living voice, it is often true that the message in this form is more persuasive, more permanent and reaches a larger audience than that spoken by human lips. The printed page is the ubiquitous missionary and the printed message has often entered closed lands and penetrated into the most secluded villages. Twenty years ago a missionary in Arabia received an order for the Bible, a Commentary, and a Concordance from Mecca itself. In many lands the post office has become an evangelistic agency. It carries Christian literature unobtrusively into the homes of all classes, and those who have tried this method are enthusiastic regarding its effectiveness and comparative economy. Our readers know of the strength, the enterprise and the growth of the Moslem Press in recent years, especially in Egypt, Persia and Russia. Attention is called in this number to the extent of the Turkish Press and its power in binding together the Turkish races.

Experiments made in Egypt on a small scale have, even during the days of war, shown that it is possible to use the newspapers of the Near East to get a hearing for the Gospel Message. What has been done on these lines, and on a large scale, in Japan and China might also well be attempted, at least in a measure, for Moslems.

"The Apostle Paul at Athens," says Dr. Albertus Pieters, "disputed in the market daily, because the market place was where the Athenians congregated to do their buying and selling, and to discuss questions of public interest. This is not done *in the market place* nowadays, either in America, or in Japan, but *in the newspapers.* Not to speak of public discussion, which goes without saying, the very buying and selling are done in the papers, for the most difficult and essential part of the salesman's work, that of inducing the customer to desire his wares, is done in the newspapers." We must induce those who have no interest in the Gospel message to read the book by advertising its contents, and compel men to answer the question, "What think ye of the Christ?" by facing them with the facts of His life and death and resurrection power. Much has been written on the importance of the Christian press, but nothing is more interesting and up to date than some passages in the old classic, Bunyan's *The Holy War.* Everything he says in that book regarding Ear-gate and Eye-gate is suggestive. For example, what could better describe the battle of the Press in Cairo:—

> "I saw the battering rams, and how they played
> To beat ope Ear-gate, and I was afraid,
> Not only Ear-gate, but the very town
> Would by those battering rams be beaten down.
> I saw the fights, and heard the captains shout,
> And in each battle saw who faced about:
> I saw who wounded were, and who were slain;
> And who when dead would come to life again."

Of the Moslem world in general as of the human heart in particular, we may truly say, that "Lord Willbewill took special care that the gates should be secured with double guards, double bolts, and double locks and bars. And that Ear-gate (especially) might the better be looked to, for that was the gate which the King's forces sought most to enter; so he made one old Mr. Prejudice (an angry and ill-conditioned fellow) captain of the ward at that gate, and put under his power sixty men, called Deaf-men; men advantageous for that service, forasmuch as they mattered no words of the captains, nor of their soldiers." But afterwards in the allegory, the city of Man-soul is taken through Ear-gate and Eye-gate, Mr. Prejudice is kicked and tumbled down in the dirt and "from Ear-gate the street ran straight to the house of Mr. Recorder": for faith cometh by hearing and hearing by the Word of God.

It is a remarkable testimony to the power of the printed page that nearly all the enquirers in Moslem lands have first been led to Christ by means of a book or tract. It is because of this that every missionary should try to be a colporteur and tract distributor. Neither poverty of purse nor pride of position nor prejudice against this method because it is sometimes abused, should prevent him from having at hand in his pocket and reception room an adequate quantity and variety of Christian literature. This method of approach is open to all, and if it is followed with sympathy, it is everywhere welcomed.

Because of the neglect of the printed page by so many societies and workers, we need prayer that new writers may be raised up of God, that funds and leisure may be found to make present workers more effective; that the message of the printed page may be a tongue of fire, and that all that is written may be founded on first hand Oriental experience, not on translations of incidents and stories from the West. Above all, we need to hold before us the real aim of Christian literature: it is to quicken hearts and build up character. There has been enough literature of the controversial type, destructively critical of Islam. These books were useful in their day and still have a place, and an important place, as the plough-share for the sowing of the Truth; but a new era calls for a new program. We need a careful survey of the real *desiderata* and a larger co-operation between Western Asia and North Africa after the war. The Arabic speaking lands are practically a unit as regards the character of literature required. Whether this literature should be in classical Arabic or in the various vernaculars is really a subordinate question. We need a vision of the whole task. Now is the opportunity to break away from old precedents in the preparation and distribution of literature, if they have been based upon old prejudices. There are new ways for presenting the one and only Gospel. The war has taught us many lessons, but none more clearly than the power of the Press. The article in this number on "The Holy War that Failed" shows how the Press was used for intrigue and to sow sedition. It has also been used with telling effect to instruct and enlighten the masses concerning the real issues of the war, to awaken a sense of loyalty and arouse a spirit of sacrifice. In this respect Rudyard Kipling is also among the prophets. Has he not said:

> "The Pope may launch his Interdict,
>   The Union its decree:
> But the bubble is blown and the bubble is pricked
>   By Us and such as We;
> Remember the battle and stand aside
>   While thrones and powers confess
> That King over all the children of Pride
>   Is the Press—the Press—the Press!"

S. M. ZWEMER.

THE TURKISH RACES AND MISSIONARY ENDEAVOUR

The vast regions of Central Asia, whence came Attila and the Huns of former ages, whence came Jenghiz Khan with his hordes in the thirteenth century, and whence came Tamerlane in the fourteenth, conqueror of all ever before conquered by Hun or Tatar and driver of chariots drawn by dethroned kings in place of horses, are the home of millions of the Turko-Tatar peoples. They belong to the Ural-Altaic family, better known and more highly developed members of which are the Finns and the Hungarians. At the present time, these peoples and those whom they have tatarised extend from the central provinces of European Russia and the borders of Siberia on the north to the boundaries of Afghanistan, Persia, and Mesopotamia on the south, and from Mongolia and Tibet on the east to the Balkan States and the Mediterranean on the west. Their number, according to estimates based on the Russian census of 1897, is at present about twenty millions for Russia and, so far as one can tell, about ten millions for Turkey itself, making a total of thirty millions, which is equivalent to the population of the United States west of the Mississippi in 1910 or two-thirds that of the United Kingdom in 1911.

This population of thirty millions is distributed roughly as follows: (1) About five millions in the provinces of European Russia, chiefly in Ufa, Kazan, Orenburg, Samara, Vyatka, Perm, and the Crimea, equivalent to the population of New York City in 1910 or Scotland in 1911; (2) approximately two and a half millions in the Caucasus (for here many Moslems are of other races), equivalent to the population of Indiana in 1910 or greater than that of Wales a year later; (3) more than three millions in the Trans-Caspian province and the provinces of the Steppes, equivalent to the population of Missouri or twice that of Philadelphia in 1910; (4) about nine millions in Turkestan, which is greater than the population of New York State in 1910 and twice that of Ireland in 1911. If we add to this Moslem population, nearly all of which is under direct Russian rule, the Moslem peoples of Bokhara, Khiva, Persia, and the occupied regions of Turkey, we have a total of not far from thirty million Moslems under the direct control or influence of Russia.

The percentage of the Moslem population varies greatly in different parts of Russia. In European Russia, the province of Ufa leads with a percentage of 50; then come Astrakhan with 31, Kazan with 29, Orenburg with 23, the Taurida (in which is the Crimea) with 13, and Samara with 10. In all the other provinces of European Russia the percentage is less than 10. In the Caucasus, the percentage in the various provinces varies from four or five to 94 and averages about one-third. In the provinces of the Steppes and in the Trans-Caspian district the Moslems number four-fifths of the total population. In Russian Turkestan only three persons out of a hundred, if the Russian figures of 1897 are trustworthy, are not Moslems. Russian immigration may have decreased the Moslem percentage somewhat since that time, but it is yet safe to assert that more than 90 per cent of the people of Russian Turkestan are Moslems. In Siberia, the highest percentage is in Tobolsk province, with four and a half. In Khiva and Bokhara it is estimated that four out of every five are followers of the Prophet of Arabia. It should be noted that these proportions are for all Moslems, and not merely for Turko-Tatars.

The thirty millions of Turko-Tatars are known by various names, live under widely varying conditions, and are of both high and low degrees of culture. Most of them are Moslems, but a few have become Christians, while still a few others have remained pagans. In the following paragraphs the names and numbers of the chief members of the race are indicated.

(1) The Tatars number more than five million and live chiefly in the valley of the Volga and its tributaries, in

the Crimea, and in the Caucasus; there are also a few in Siberia. Of the Turko-Tatar peoples they are the most advanced in civilisation. They are Moslems of the missionary type, and those peoples converted by them are proud to change their name to that of Tatar. The most important of the peoples converted to Islam, from a sort of paganism, and tatarised are the Bashkirs, numbering about two million and living near and among the Tatars in Perm, Ufa, and Orenburg.

(2) The Kirghiz are more numerous than the Tatars and live, for the most part, on the Steppes of Asiatic Russia between the Ural and the Chinese frontier and in the eastern part of European Russia to the north of the Caspian. They are nomads, though it is, or was, the policy of Russia to lead them to adopt a settled mode of life. They are not a very intelligent people, and so have not readily taken hold of the advantages offered by former Russian policy; yet they must have been intelligent enough to see the policy of Russification therein. Not many decades ago they were pagans, but now are Moslems of a sort, having retained many of their pagan notions and practices. Because they are nomadic, their women have a greater degree of freedom and mingle with men more than women in most Moslem countries are accustomed to do.

(3) The Sarts number about a million and a half and inhabit Bokhara, Samarkand, and other parts of Central Asia. The term is not really indicative of race, but is political and is used by Russia to denote the Turkish speaking urban population. The Sarts are a settled, peaceful people, often engaged in trade, and so have welcomed the law and order of Russian rule and have profited thereby.

(4) The Uzbegs are about as numerous as the Sarts, and live in Turkestan. Like Sart, the term Uzbeg is political and is used to denote a variety of mixed races, mostly Turkish. They are farmers, but, unlike the Kirghiz, are not nomads. Both the Uzbegs and the Sarts are Moslems.

(5) The Turkmans number less than half a million, are

of many kinds, and inhabit the regions between the Caspian and the Oxus. They are also found in parts of the Caucasus and in Turkey. They are nomadic Moslems.

(6) The Uighurs are a Turkish race and live in Chinese Turkestan and along the border between it and Russian Turkestan. They have not migrated, but are the descendants of the old Turkish races of those regions. They hold the faith of Islam in a country in which and round about which paganism flourishes. Nobody knows how numerous they are; there may be as many as a million. It is interesting to note that in distant Chinese Turkestan many of the place-names are the same as those in Asia Minor, Macedonia, and other places where the Turk is or has been.

(7) The Osmanli Turks of the Turkish Empire number about ten millions. The term is not ethnic, but political and linguistic; for it includes all sorts of mixed peoples of the Empire who are Moslems and speak Turkish. Many of them are greatly mixed with the former Christian races of Asia Minor, so much so, in fact, that they scarcely resemble their supposed relatives of Central Asia.

(8) There are various other less important Moslem members of the Turko-Tatar race, such as the Kizil-Bashes (Red-Heads) in Asia Minor, the Azerbaijanis of Persia and parts of the Caucasus, and the Kara-Kalpaks (Black-Caps) in Turkestan. None of them numbers more than a few hundred thousands.

(9) There may yet remain in the Balkan States and under Austrian rule as many as a million people who call themselves Turks, speak some sort of Turkish, and follow the Prophet of Arabia. Ever since the losses and defeats of Turkey in these regions in recent years, their Turkish inhabitants have been trecking back to Constantinople and Asia Minor, and consequently are not so numerous as they once were.

(10) Besides all these Moslem members of the Turko-Tatar race, there are also a few nominally Christian Turko-Tatars. The most important among them are the Yakuts of eastern Siberia, who number about a quarter of a million, and the Chuvashes of the eastern

provinces of European Russia, who number about a million. Though baptised, both races are little removed from heathenism in their religious beliefs and practices. The Chuvashes, owing to their proximity to the Tatars, have been subject to their Moslem propaganda, but have not gone over to Islam in any considerable numbers except in the more remote districts.

In addition to these various Turko-Tatars, there are in Russia many branches of the Finnish race, not living in Finland but in other parts of Russia, who belong to the same great family as the Turko-Tatars,—that is, the Ural-Altaic. The Votiaks, the Cheramisses, and the Mordva are chief among these and number about three millions. In point of fact, most of them are pagan, whether baptised or converts to Islam, which is gaining ground among the first two but not among the Mordva.

The percentage of illiteracy in Russia is about fifty, and that of Moslems living there is said to be about the same; but in some districts their percentage of literacy is said to be even higher than that of their Russian neighbours. The nomads are naturally the most illiterate, while the Tatars of Kazan and other European provinces are well advanced in education, civilisation, and culture, some even of their women having entered professional life. The Moslems of Central Asia were very chary of accepting the sort of education provided for them by the old régime in Russia, because its purpose was Russification, which of course then also meant Christianisation of a sort that would commend itself very little more to the Protestant than to the Moslem.

The languages of the Turko-Tatars, as well as those of other members of the Ural-Altaic family, are characterised by certain peculiarities. Among these are agglutination, by which particles denoting person, number, time, cause, negation, necessity, impossibility, reciprocity, etc., are added to an unchanging root almost without limit; vowel harmony, in which front vowels follow front vowels and back vowels follow back vowels; a lack of connectives, most of those now in use being borrowed from Arabic and Persian; richness of the verb, so that there are something like twenty-five thousand forms possible to one verb in Ottoman Turkish.

Wherever Islam has gone, these languages are ordinarily written in Arabic characters, and contain thousands of Arabic and Persian words. Yet in origin and grammar and as spoken by the common people they are as different from Arabic as Arabic is from English. Their sounds can be only imperfectly represented by Arabic characters, so that the spelling of Ottoman Turkish is as irregular and unphonetic as that of English. With some such modifications as are used for Hungarian or Czechish, the Latin alphabet is much to be preferred for the Turkish languages; but most Turkish religious leaders would certainly look upon such a proposition as an effort to undermine Islam. For the benefit of Christians who speak Turkish, the Turkish languages are also written in Russian, Armenian, and, worst of all, Greek characters. Naturally, the ideal is a phonetic alphabet.

Among the various Turkish languages and dialects, the following five are of most importance as literary languages: (1) Osmanli, used in Turkey, the Caucasus, and the Crimea (but the spoken language of the Crimea is a form of Tatar); (2) Kazan-Tatar, in European Russia and, because of the high position of the Tatars, also in parts of Asiatic Russia; (3) Kirghiz, among the Kirghiz; (4) Jaghatai, in Central Asia; (5) Azerbaijan, in northern Persia and parts of the Caucasus. Azerbaijan is largely influenced by Osmanli; Kazan-Tatar is also influenced by Osmanli and, to a less degree, by Russian. Though he would have difficulty in understanding the various spoken dialects, an educated man able to read any one of the literary languages would have little difficulty in reading any other one. Even in the case of the spoken languages, it is the testimony of Prof. Huntington (Pulse of Asia, p. 106) that he, after having learned a little Turkish in Turkey was able to get along without an interpreter in all ordinary matters of life among the Kirghiz near the border of Chinese Turkestan. I have before me a paper printed in Samarkand, and find it so like Osmanli Turkish that there is little difficulty in reading it; in fact, the sentences are usually shorter and the vocabulary simpler. In recent years the Pan-Turanian (All-Turkish) movement has done much to eliminate the differences among the literary languages and to make their vocabularies simpler and more alike.

The various Turkish languages and dialects possess a fascinating literature of folklore and song, humorous, lyrical, martial, historical and what-not. Such literature, being in the language of the common people, is free from the large Arabic and Persian element found in the literary languages. And because it is in the language of the common people and ancient in origin, there is less variation among the versions of Asia Minor, the Crimea, the Volga regions, and Central Asia than one might at first suppose. I have seen a few of the songs as quoted in various dialects in *Der Islam* (Band IV, pp. 137–138) that so resemble the ordinary Turkish of Asia Minor that there is scarcely any difficulty in understanding them. This literature of the common people deserves to be studied if we are to attain anything like an adequate understanding of their inner life and thought, for therein are contained their ideas of natural phenomena, their superstitions, and an indication of their intellectual and spiritual status, desires, and needs.

In addition to this literature of the common people, there exists a very considerable quantity of literature of a higher type, especially in Tatar and Osmanli. In the case of the latter, we may divide its literature into three periods. The first is the period of the imitation of Persian; both prose and poetry are full of Persian words and ideas, so full, in fact, that a modern Turk of good education can scarcely understand the writings of a century ago. Fortunately, this period ended shortly after the middle of the last century, when the second period, that of the imitation of European, and especially French, literature began. The result has been greater simplicity and clearness, accompanied by the greater use of the Turkish and better known Arabic and other foreign words. Most of the reformers were obliged by the then dominant absolutism and conservatism of Turkish policy to live as exiles in Europe and Egypt, with a price upon their heads, but on account of their liberal and reforming ideas and tendencies in politics rather than on account of their desire to change the language. With the Revolution of 1908 they came into their own. Indeed the Revolution was caused by a group of writers who had long been champions and exiles of liberty and reform, and some of them even martyrs. They and their successors are responsible for what may be called a third period in Ottoman literature which is in reality an outgrowth of the second. The present period is characterised by the quantity of its productions, by numerous translations, not always of the most desirable sort, by efforts to provide material for the study of the arts and sciences, and other aspects of modern life, and by an exceedingly strong patriotic, and Pan-Turanian spirit. Under this influence the language has been and is still being simplified and an increasing number of common Turkish words is being used.

These remarks on the literature of the Turks lead to a consideration of their press and periodical publications. First, let us consider the Turkish Moslem press of Russia. The two chief centres are the cities of Kazan and Orenburg; then come other places such as Ufa, Troitsk, Baku, and Tiflis. There seem to be very few papers printed in Turkestan, though I believe Russia has been responsible for one at Tashkent and I have a copy of Ayinä (*The Mirror*) lithographed at Samarkand. Those published in the great centres already referred to can be easily sent by mail to the provinces of Turkestan and the Steppes. This is the case with the Vakt (*Times*), which is published at Orenburg and read among the Moslems of Siberia.

In 1912, according to official figures, there were among Moslems in Russia 19 periodicals, 23 presses, and 194 libraries. By the close of 1914, the number of periodicals had increased to 25. The total number of publications for 1914 was 631. Yet, according to the *Revue du Monde Musulman* (XXVI, pp. 218–220), these figures are not very reliable, and the total number of publications must have been very much greater.

All sorts of subjects are included. The most important are religion, poetry, history, geography, the theatre, and children's books. The Zemstvo of Ufa published in 1913, works on agriculture, hygiene, and Islam and schoolbooks in Tatar and Chuvash. In order that the reader may gain a more definite idea of the newspapers and periodicals published in Turkish languages in Russia, the names and contents of two of the most important are indicated herewith: (1) Vakt (*Times*), published four times a week at Orenburg since 1906 in literary Kazan-Tatar; contains telegrams, news about Moslem activities in and out of Russia, and articles and information on such questions as religion, art, literature, economics, sociology, and politics; reading paper for Moslems outside of the Crimea and the Caucasus. (2) Tärjüman (*Interpreter, Guide*), published daily at Baghchä-Sarai in the Crimea in simplified Osmanli by Isma'il Bey Gasprinski (before his death in 1913); a strong advocate of reformed Islam and Pan-Turanianism; deals with all kinds of literary, religious, social, and political questions, a powerful paper. Other papers, the purpose of which is often indicated by their names, are as follows: Din vä Ma'ishät (*Religion and Life*), published weekly at Orenburg in Tatar; Ilor Eil (*The Country, The Nation*), published at Petrograd and of advanced and nationalistic tendencies; Hukuk vä Hayat (*Rights and Life*), published fortnightly at Kazan in Tatar and Russian and dealing with the serious questions of philosophy, religion, et cetera; Ak Yol (*The White Way*), published in Tatar, a children's magazine; Mu'allim (*The Teacher*), a pedagogical and educational review published fortnightly at Orenburg; Mäktäb (*The School*), an educational paper published at Kazan; Iktisad (*Economics*) an agricultural, industrial, and commercial review published monthly at Samara; Mulla Nasräddin, a humorous weekly published in Azerbaijan Turkish at Baku; two in Samarkand; one at Medara; one at Tomsk; one at Astrakhan; others in other places or in places already mentioned.

It is significant of the Turkish press in Russia that it deals with such a variety of subjects, that it is so numerous and powerful, that it is so few in numbers among the millions of people in Turkestan and the Steppes, and that it is, or was, so strongly Pan-Turanian in character. Whether this Pan-Turanian feeling will continue in New Russia or whether the press will be more loyally Russian remains to be seen. We may at least expect the Pan-Turanianism to be less political and separatist, because the two greatest reasons for the political character of the Pan-Turanian movement were the policy of Russification followed by the old régime and the prestige of Turkey and because these two factors are likely to remain non-existent after the war.

Passing from the Russian press to that of Turkey, we find, under the Young Turks, greater variety and freedom and a stronger spirit of nationalism. Of the dozen daily Turkish newspapers appearing in Constantinople in 1914, half that number had a circulation of more than eight thousand, the highest being that of the Sabah (*Morning*) with twenty thousand. Other languages, such as Armenian, Greek, French, and German, brought the number of dailies up to thirty. Of the sixty or seventy periodicals appearing in Constantinople in 1914, about thirty were Turkish. In the same year, from ninety to one hundred newspapers and periodicals made their appearance in the provinces; the number printed in Turkish is unknown, but was perhaps about fifty, many of them being Government publications. The number of publications in Turkey is very uncertain and constantly changing. Even in times of peace, many of them have only a short tenure of life. Since the war began, the leading papers have been appearing very often in only two pages and others have been obliged to cease publication altogether.

The newspapers that I have seen, especially the Tanin and the Ikdam, are up-to-date in their news service and contain leading articles that would do credit to any paper, though the point of view is by no means always just what commends itself to us. I have examined eighteen periodicals in the Sultaniya Library in Cairo that were published in Constantinople in the summer of 1914.

Their nature and range may be indicated by the following brief notes on some of them, the translation of the name sometimes being sufficient: *The Review of Islam*, fortnightly, in simplified Turkish, progressive, Young Turk; *The Sufi Journal*, weekly, dealing with mysticism, religion, morals, literature, et cetera; *Caricature*, a weekly humorous publication, often very coarse; *National Defence*, in Turkish, French, and German, most of the contributors being Germans and Austrians; *The Young Engineer; Mathematics; Industry; The Clinic; Journal of Agriculture and Commerce; Review of the Society for Ottoman History; Educational Review*, fortnightly, excellent; two or three general weekly reviews of the American *Outlook* or *Independent* type, illustrated and containing poetry and plays; two very fine magazines for women, *The Ladies' World* and *Prudence* (or *Modesty*), managed by women and containing pictures, poetry, plays, and practical articles on such subjects as the care of children, the nursing of the sick, and the care of the home. A few other magazines and many newspapers from Constantinople are also to be found in the Cairo Library. It is significant that most of these magazines have been founded since the Revolution in Turkey, and many of them as recently as 1910 and 1912.

For political considerations, the most pronounced Pan-Turanian papers and magazines are not to be found in the Cairo Library. One of these is the Gihan-i-Islam (*World of Islam*), published weekly at Constantinople in Turkish, Arabic, and Hindustani, eight pages for each language. It is strongly Pan-Islamic and Germanophile, as all papers in Turkey now must be in order to appear at all. Perhaps the most famous of the Pan-Turanian papers is the Türk Yurdu (*The Turkish Home*, or *Domain*), founded in 1911. Its motto is, "For the welfare of the Turk." It is Pan-Turanian, not merely Ottoman, in point of view. Among the contributors are many of the Young Turk leaders and not a few Tatars and other Russian Turks. Though many of the Pan-Turanian aims, methods, and statements are wild and fantastic, we must remember that such a movement, in view of what has happened in other countries and among other races, is but natural and is likely to be all the more pronounced where it has been stifled by autocratic and despotic government, as it was in Turkey before the Revolution.

The Turkish newspapers and periodicals, in Turkey as well as in Russia, in addition to revealing the birth of strong national feeling, show the remarkable awakening and progress that have come to Turkish women. The number of magazines for women and of women writers, their increasing education and entrance into the work of society (for there are now Turkish women who are nurses, doctors, teachers, and, in Russia, even lawyers) are signs full of promise for the future. One of the Constantinople women's magazines has a staff of twelve women, whose group photograph appeared in one of the issues a few years ago. The same magazine also published the picture of the first Turkish woman aviator. Some of the Young Turk papers are anti-feminist, but the large majority are "pro," and many number women among their contributors. Before the war, there were three leading societies for women in Constantinople, all of which had among their members able writers, teachers, reformers, and patriots. In 1914, 250 women attended lectures at the University of Constantinople, their studies being chiefly Nursing, Hygiene, and Domestic Science. Especially in the European parts of Russia, Tatar women are active in education, attend the Universities in considerable numbers, and are beginning to enter the vocations and professions as women do in other civilised countries.

When we contrast the present position of women with that of a few years ago, the present active and influential press and literature with the almost entire absence of such in the middle of the last century, the present condition of education and growing enlightenment with the ignorance of fifty years ago, and especially the recent birth and growth of national sentiment with the total lack of it a few decades ago, we must marvel that so much has been done and ought to be moved with a desire to help. Before the war, some of the leaders of Turkish nationalism aimed at the chimerical plan of uniting under one political sovereignty all the Turkish races of Russia and Turkey and at the Ottomanisation of all the other elements in Turkey. During the war, goaded on by their German masters, they have attempted the destruction of the non-Turkish elements within the Empire. But it would be a mistake to look upon nationalism as wrong and in need of stamping out by force of conquest; rather it is for the Christian part of the world to see to it that national spirit, whether in Turkey or elsewhere, is brought into subjection to the ideals and practices of democracy and Christianity. If this can ever be done, the horrors that have been seen in Turkey as a result of a selfish nationalism will never be repeated, and the Turkish national spirit, like the national spirit of America, France, and Britain, which is so largely democratic and so much imbued with the influence of Christianity, will be a force for righteousness and service to the race. In any case, the duty of Christian churches and people is plain and their opportunity and responsibility great beyond measure.

Owing to the former Russian prohibition of Protestant missions and to the exceeding great difficulties in the way in Turkey, no great amount of mission work primarily intended for the Turkish peoples has yet been attempted. However, a very good beginning has been made in the matter of Bible translation, but other Christian literature is not very plentiful. In Osmanli Turkish, so far as I can discover, the works thus far published are the Bible and Scripture portions, the Book of Common Prayer, Pilgrim's Progress, Mizan-ul-Haqq (*Balance of Truth*), tracts by Dr. Herrick and others of the American Mission in Turkey, khutbas by the Nile Mission Press of Cairo, and various publications by the German Orient Mission at Philippopolis, Bulgaria, written by a converted Turk. This same Turk spent five years in Turkestan and translated the New Testament into the classic Turkish of Kashghar. The Scriptures have also been translated into Azerbaijan Turkish and distributed by the Swedish Mission of Tiflis and the Presbyterian Mission in northern Persia. Before the Lucknow Conference, nine thousand Bibles were said to have been distributed to Ottoman Turks. Great numbers of books and pamphlets have been printed in Turkey for Turkish-speaking Armenians. Unfortunately, these are in Armenian characters, and so are of no use in work among Turks.

Most of the translation work and production of Christian literature for the Turko-Tatars of Russia has been done by the celebrated Orientalist, Ilminski (died Dec. 27, 1891), and his friends and successors. He used a modification of the Russian alphabet for the languages that are customarily written in Arabic characters. His work has been successful in preventing the spread of Moslem proselytising among the aboriginal races of Russia rather than in the conversion of Moslems themselves. During the thirty years of his activity, he was responsible for the production of 177 different works. From the time of his death until 1910, according to an article on the Moslems in Russia in the first number of THE MOSLEM WORLD, the Translations Committee, which continued his work, had brought the total of works produced up to 850 or 900. The chief languages in which these works were printed are Chuvash with 249, Tatar with 168, Cheremis with 84, Votiak with 64, Kirghiz with 39, Russian with 34, and Mordva with 23; there were also a few productions in such languages as Altai, Buryat, Yakut, and Bashkir. The whole Bible by 1910 had been translated into Tatar, Bashkir, Cheremise, Votiak, Yakut and Mordva; there were also Scripture portions in the same languages. In the other languages only parts of the Bible had been published. Other than Scripture the publications included Prayer Books, parts of the Church service, tracts and religious books, school books, and elementary treatises on agriculture, history, hygiene, etc. Other agencies have also helped in the translation of Scripture into some of the minor dialects of Russia.

All this translation and linguistic work has been done under the Russian Church. In 1908, this Church had in all 400 missionaries in 124 districts and 700 schools. Since its work is largely among the aboriginal races, it comes into contact with Islam. Not many Moslems, however,—

an average of only ten or fifteen a year since 1897,—have been converted; on the other hand, Islam in that time has gained some fifty thousand converts from the aboriginal tribes, and is an organised, energetic, missionary force.

If Protestant missionaries are admitted into Russia and real religious liberty comes both there and in Turkey, we may hope to see some such results among Moslems as we have already seen in India and the Dutch East Indies. As an indication of what may happen in Turkey if real religious liberty comes there, we should remember the success of the early workers in Constantinople when religious liberty was supposed to exist for a time. Between 1858 and 1864 fifteen or twenty Turks were baptised and the work seemed to promise well. Then the Government seized Christian books, closed the shops, drove the missionaries from their houses, and persecuted the converts. Thereafter the work was of little avail, and so most missionary work has since been carried on among the nominally Christian races of the Empire. Yet countless Turks have been reached by the schools, the hospitals, the relief work, and the distribution of the Scriptures; but more important has been their personal contact with the missionaries themselves. Yet lack of genuine religious liberty and fear of death have prevented all but a very few from taking upon themselves the name of Christian.

At the present time, the political future of Turkey is uncertain and the condition of Russia is unsettled. But whatever happens, the people and their language will remain and the need and opportunity for Christian work will be greater than ever, whether it be in the individual, or the community, or the race, the groping after reform and civilisation will have been in vain unless both individuals and the nation attain or strive to attain in thought, ideals, and practice that which is at the heart of true democracy and civilisation,—the life and religion of Jesus Christ. All this is equally true of the hosts of Russia, Moslems and non-Moslems alike. And if the future of the Turkish peoples and their neighbors is to be free from bitterness and strife and if it is to show forth their unrealised potentialities for good, they must come in time to be dominated by the force of the master personality of the universe.

The duty, then, of the Christian Churches and peoples of America, Britain, and the rest of the world is clear. As early as possible, accurate information concerning all the Turkish peoples, places, conditions, and problems should be obtained, a great conference such as that at Panama should be held, and plans should be made for the occupation in force of all strategic centres by well-equipped medical, evangelistic, educational, and industrial workers. The need and the opportunity will be beyond measure; our faith, daring, and activity must be no less and must be worthy of Him from Whom we have received our commission and Whom we serve.

ISAAC N. CAMP.

Cairo, July 1917.

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THE FIRST AMERICAN MISSION TO AFGHANISTAN

The pioneer missionaries of the American Presbyterian Church began their work at Lodiana, which was the northwestern station of the British East Indian Company's possessions in India. Here was located the army with its cantonment and the Political agent. Here too were resident the Afghan refugees, the blind king Zaman Shāh with a considerable number of his relatives. Here too was Shāh Shujá-ul-Mulk, another Princely refugee.

It was natural that the missionaries should have their minds directed toward Afghanistan as a Muslim land soon to be opened up to evangelistic effort. When, later on (1837), the English Government in India, with their Sikh neighbors, formed an expedition to invade Afghanistan and to restore to his throne Shāh Shujá, the way seemed to be open. Accordingly a colporteur was sent along with the army with a supply of scriptures in the Persian language, the court language in Cabul. The colporteur was promptly arrested and deported and his scriptures distributed among the Ameers for safe keeping. The Gospel being a sacred book it was not thought right to destroy it, and yet it would not do to allow it to be read by the common people. Soon after the close of that unfortunate war, a proposal was made by Major Couran of the English army to the American missionaries to establish a mission in Afghanistan. The way for this had been opened by the conquest of the Punjab and the occupation of Peshawur, the city which stands at the entrance of the Khaibur Pass. Major Couran offered £5000 to meet the initial expense of the mission. After much correspondence with the Board of Missions in New York, a missionary was sent out as the pioneer of this mission to the Afghans.

This missionary was a remarkable man, the Rev. Isidor

Löewenthal, a convert from Judaism, a profound scholar, a master of the classical languages of Europe as well as of Hebrew and its cognate languages Arabic and Chaldee. The mission had arranged for Mr. Löewenthal to begin his work of language study at Rawul Pindi, where he undertook the study of Persian and Urdu. As soon as a suitable house could be secured in Peshawur, he went there with a view to learning the vernacular Pashtu, the ordinary language of the people, and also to determine upon the place he would occupy in Afghanistan.

In the meanwhile the Church Missionary Society had also undertaken missionary work at Peshawur with special purpose of entering into Afghanistan. Accordingly Colonel Martin of the Church of England Mission at Peshawur wrote to Mr. Löewenthal inviting him to join hands with them in the prosecution of their common work "so far as his relations to the Mission and his own views of duty would warrant" with the understanding that he should regard Peshawur as a station of his mission and that he should be free to leave the plains for the cooler climate of the mountains in the hot weather; Mr. Löewenthal co-operated with the Church Mission, especially in the work of Bible translation.

Some effort had been made in the way of producing a translation of portions of the Bible into the Pashtu language by Dr. Leyden, Professor of the Hindustani language in the College of Fort William, Calcutta. In 1811 he had finished a translation of the Gospels of St. Matthew and St. Mark, but his death brought this work to a close. The Baptist missionaries at Serampore then took up the work. They employed the Indian translators, who had worked for Dr. Leyden. They completed the translation of the New Testament which was printed at Serampore in 1818, of 1000 copies printed, the bulk remained in the depository at Serampore; a few copies found their way into European libraries; and some doubtless reached Afghanistan through the Lohani merchants. The American missionaries at Lodiana undertook to distribute some of these. The Peshawur missionaries were unable to make much use of this version because of numerous mistranslations and serious errors. The Rev. Robert Clark of the Peshawur Mission sent eleven chapters of St. John to be lithographed at the Agra Orphan Press, and with it Captain H. James' translation of St. Luke; but both of these MSS. disappeared in the general wreck of the Agra Press during the Mutiny.

The Serampore missionaries printed the Pentateuch in Pashtu in 1821 and in 1832 they issued an edition of the Historical books, 1000 each. Excepting a few copies in European libraries there seems to be no trace of these books anywhere. These facts, however, illustrate the obstacles in the way of the new mission to the Afghans. The question arose whether it were worth while to produce a new version of the Bible in Pashtu. Some missionaries thought that the Persian language would be the best medium by which the literate people of Afghanistan might be reached. Mr. Löewenthal's investigation led him to an entirely different conclusion. He discovered the existence of an extensive literature in the vernacular (Pashtu), "consisting not only of original compositions, but also numerous translations of various popular Persian and Arabic authors." He also made known the fact that at that time nearly all the women were able to read Pashtu, and Pashtu only. The need of a vernacular version of the scriptures was therefore very evident.

A serious difficulty had now to be faced. The vernaculars of Afghanistan differ greatly, so that a man who speaks Pashtu in one quarter can hardly understand the people in another. For this reason it was most important that the translation of the Bible should be made in that dialect which could be used by at least a considerable number of people. Mr. Löewenthal constantly yearned for an opportunity to travel in Afghanistan. He made earnest appeals to his mission for permission to undertake such a journey, but the permission was refused. He, however, set himself to learn the language and became proficient in its use. He then undertook the translation of the New Testament from the original Greek in which he was an adept. In this work he was in no way hindered by the Sepoy rebellion. He preached in the bazars of

Peshawur and sometimes visited villages in the regions nearby. Mr. Löewenthal had made a study of the problems which confronted the men who would evangelize the Muslims of Afghanistan. I shall here quote a passage from one of his reports dealing with this subject.

"He who would undertake the glorious task of giving the Afghans the beginning of a real literature, of a Christian literature, who would undertake to translate the Bible for them, would first have to ascertain the most prevalent, the purest, intrinsically and extrinsically the most worthy, the best understood dialect, and not rest satisfied with translating into the language of the frontier. Frontier dialects are always mongrel and inferior. "An additional task will be his, who shall endeavor to bring the Afghans to Christ, through the instrumentality of religious treatises or tracts. He will probably find it highly advisable, if not actually necessary, to compose them in the form of verse and rhyme. There seems to be a period in the history of every nation, when prose cannot live, when the distinction between prose and poetry is unknown, and the instructors of a people can only speak to them in measured language; when prose to them is prosy and rhyme reason. So it is with the Afghans of this day: there are prose works in their language, historical and religious, but while these are merely read by some learned men here and there, the works in verse are extremely popular among all classes, and are recited and sung on roads and streets by old and young."

"Viewing the peculiar nature of this enterprise it is impossible to resist the conviction how entirely the work of missions is the work of the Lord. He must appoint the men for it; He must endue them with the needed qualifications; and He must open the door of faith."

"The peculiar nature of the difficulties with which this mission for some time to come will have to contend, appears to demand two men at least, of robust health and strong constitution; health and constitution that have been tried and found full weight; with mind not dried up in the study and spirits not evaporated by high pressure; let the system be but sound, and the theology need not be so profound. They must be able to stand the scorching sun and the stifling simoon, as well as intense cold; they must be able to make daily marches of from 25 to 30 miles either on foot or on camels, as water is scarce; and they could not well travel except with caravans of merchants, who do not make such long marches; they must be willing to live for weeks with no other protection from atmospheric influences but the canvas walls and roof of their tents; they must be willing to forego that prime luxury of Christian civilization cleanliness, and not wash more than once a week, nor be of a sanguinary disposition towards the lower orders of creation; for nothing alienates an Afghan so much, nothing seems to make him more inaccessible, than customs different from his own, especially if they be harmless, or still more, if they be good and useful. Let them be able to handle a gun, for often their dinner will depend upon their skill as sportsmen; and an Afghan respects an armed man much more than an unarmed one. Let them possess some knowledge of medicine and carry with them a good supply of the commonest remedies. And finally, to their love of souls and zeal for God, they must add an entire willingness to lay down their lives; and that not merely in that general sense in which missionaries are said to go forth with their lives in their hands; for having once left the British territory, surrounded as they then will be by political fanatics, religious zealots, and the most blood-thirsty robbers, the likelihood, humanly speaking, is small of their ever seeing their friends again."

These words set forth the ideal of the man whom Löewenthal set before himself. He had deliberately entered upon the mission of a dangerous service, more than once he sought permission to go beyond the border line. His visits to the Peshawur Bazar and the near by villages were always made in peril of his life. More than one European fell a victim to the fanatic's knife.

The brilliant career of this devoted man was suddenly brought to a close on the 27th of April 1864. Mr. Löewenthal suffered from excruciating pains in his head and frequently sought relief by walking in the veranda of his house, or in the garden outside. On the night of his death he was thus engaged, when he was shot down by his Afghan watchman. His death was instantaneous. No one knew why the deed was done, save the watchman, who reported the deed saying he had mistaken his master for a thief. The man was given the benefit of a doubt and escaped punishment.

The death of Mr. Löewenthal led the American Missionaries to abandon their mission to the Afghans. The Church Missionary Society, with which he had co-operated continued the work. Mr. Löewenthal's manuscripts and much of his library were made over to the missionaries of Peshawur. His literary work culminating in the translation of the New Testament into Pashtu, remain as a memorial to his service in the Army of the Lord. "He being dead yet speaketh."

His fellow missionaries erected a memorial tablet over his tomb which bears the following inscription:

ERECTED

To the memory of the Rev. Isidor Löewenthal, missionary of the American Presbyterian Mission, who translated the New Testament into Pashtu and was shot by his *chaukedar* April 27th 1864.

"I am not ashamed of the Gospel of Christ, for it is the Power of God unto salvation to every one that believeth." Rom. I: 16.

E. M. WHERRY.

A VISIT TO THE GRAVE OF AL GHAZZALI

PROFESSOR MACDONALD of Hartford characterizes Mohammed Al Ghazzali as the greatest Mohammedan theologian. Professor Browne says, "He did more than any one else to bring an end to the reign of philosophy in Islam, and to set up in its stead a devotional mysticism which is at once the highest expression and the clearest limitation of the orthodox Mohammedan doctrine." According to the *Kitab al Shams* (the Book of the Sun), the Persian authority that I have at hand, "Mohammed ibn Mohammed ibn Mohammed ibn Ahmad Al Ghazzali, an Asharite, a Shafi'ite, was one of the foremost men of the world. He was the author of remarkable books and scholarly treatises."

Nevertheless, after nearly two years residence in Meshed, which lies only sixteen miles from ancient Tus, the birthplace of Al Ghazzali, I am willing to hazard the statement that it is easier to get an intelligent answer from Mohammedans round about Meshed concerning the life and work of the apostle Paul than it is to get a correspondingly accurate answer concerning the teachings or achievements of Al Ghazzali. The reason is that Al Ghazzali has been forgotten. His books were written in Arabic and are read here by a very narrow circle. I have before me a list of eighty-five of his works that have been collected in Cairo, but as far as I can learn by investigation here, none of them are now available in Persian, whereas in the course of this article I hope to show how it is that the inhabitants of the fanatical Mohammedan province of Khorasan have acquired a sufficient knowledge of the Bible to know something of the apostle Paul.

After a brilliant literary career that took him among the most learned and influential circles of Baghdad and Nishapur, Mecca, Jerusalem and Damascus, Al Ghazzali returned to Tus, where he carried on his writing until he died in 1111 A.D., so it is about 806 years since his tombstone was laid in Tus.

In connection with village itinerating in the vicinity of Meshed it was my privilege to visit the ruins of Tus and to find and identify the tombstone of Mohammed Al Ghazzali. In the words of Mr. J. B. Frazer, who made this trip nearly a hundred years ago, "on the way from Meshed, we passed the large village of Khoshmaitee about half way." But instead of passing this village we stopped there for a night, and preached and sold five copies of Scripture. The next morning, as we approached Tus, we saw the ruins of its mud walls in the distance, and our caravan slowly wended its way toward them. These walls enclose an area about one mile square. On the site of the old city we saw sheep and camels grazing and oxen pulling the plough.

In investigating what remains of the ancient ruins we walked through one of the holes in the Northeast wall and went straight for the fort, the commanding position of which had attracted our attention. We found it surrounded on all four sides by a moat and a wall. A large courtyard lies within, and in this courtyard were growing the best watermelons we have eaten in Persia and *Kharbuseh* (a variety of canteloupe) of no mean quality. The walls of the fort proper are now standing in four gigantic corner-fragments of a fortification that once afforded considerable protection. The enclosed area is forty yards square, but there is a protruding circular tower at each of the four corners. In the midst of the débris of bricks within these old walls, we found interesting fragments of pottery and felt keenly the desire to see what pick or shovel and patience might reveal concerning this ancient city, that fell into the hands of the Arabs in 650 A.D. and was destroyed in the Mongol invasion of 1220 A.D.

Beyond the western wall of the fort was a second protected courtyard. This we passed as we went to the large bridge that lies outside the southwest gate. The stream that it spans is called the Kashaf Rud and flows into the Hari Rud of Afghanistan. This bridge is on a caravan road that continues its course diagonally across the city.

Alongside the main road, which is still in use, is the most outstanding feature of the present ruined city, the old shrine. According to the *Kitab al Shams,* this shrine was built originally by Jamshid, the most famous of the legendary monarchs of Persia, the same Jamshid who is credited with the building of Persepolis, the introduction of the solar year, and the accidental discovery of wine. Later the shrine of Tus was rebuilt by Nasr, the governor of Khorasan in the latter part of the eighth century A.D.

When we reached the shrine and entered it, we surprised a band of grave robbers, who had opened the two graves within, which were marked by large gravestones. They found nothing but bones whereas they had hoped for treasure.

But where was the tomb of Ghazzali? The villagers could tell us nothing. The two tombstones inside the shrine were inscribed with other and more recent names. We located another grave north of the city, marked with a large stone, but it also was too recent by several centuries. At last, however, we found that one of them was inscribed with the name of a Ghazzali who was called Abu Hamid. A hasty and unsuccessful effort appears to have been made to cut off the part of the stone which bears Ghazzali's name. This happened approximately five hundred years later, when the stone was used to mark the grave of a certain Hadji Mohammed who died 1007 A.H.

The evidence on the tombstone as to the spelling of the name of the great theologian and mystic is that it should be spelled Ghazzali rather than Ghazali. The tashdeed is clearly seen on the rubbing.

To many of the readers of THE MOSLEM WORLD the interesting facts concerning the history of Tus and the biography of Al Ghazzali are accessible in Professor Jackson's "From Constantinople to the Home of Omar Khayyam," in Sykes "History of Persia," or Macdonald's article on Ghazzali in the new Encyclopedia of Islam. The best modern Persian authority is the Kitab al Shams by Mohammed Hasan Khan.

The particular observation I wish to make in this article is that while the books of Ghazzali are being forgotten by the Shiah Mohammedans the Bible is being sold widely in Eastern Persia.

Since the beginning of the work of the American Presbyterian Mission in Khorasan, with the sacred city of Meshed as a base, 24,363 copies of Scripture have been sold. On tours throughout the province during the past year the sales amounted to 1,630 copies.

Since the opening of the new mission hospital in Meshed less than two years ago, 7,208 Scriptures have been sold to the patients and their friends by the missionaries in charge of evangelistic work in the waiting rooms, and during the last year 1,795 copies have been sold directly into Afghanistan.

DWIGHT M. DONALDSON.

Meshed, Persia.

THE BAB IL METAWALLI

Saint worship has long held a prominent place in the heart of popular Islam, being practised in many different forms and places, as those resident or travelling in Moslem countries can testify from even superficial observation. It is, however, only the missionary with his closer knowledge of Moslem thought who realises to what an extent this worship of saints extends and how it practically affects the life of the people.

It is rather difficult to arrive at the precise Moslem idea of the power of departed and existing saints, to be invoked either as intercessors for the faithful with the Almighty and all-Transcendent Allah, or by virtue of their saintliness and reputation, having in themselves inherent power to help all who call upon them.

A famous modern authority on Islam says,* "the devout Moslem believes . . . that there is a great invisible organisation of saints, a kind of spiritual board of administration, which under Allah is managing the affairs of the world. That board has a head which is called the Qutb or axis. He is supposed to be the greatest saint of his time, and he lives generally invisible. There are certain places in the Moslem world that he peculiarly haunts and these places are visited by those who would pray to him and ask his intercession." One of the most famous of these dwelling places is the subject of the present article and one of the chief gates in the ancient wall of the city of Cairo.

These saints of Islam are a class of person superior to human beings and endued with extraordinary faith and the power of working miracles according to their degree of faith. Their existence is vouched for on the following passage from the Koran—"Verily, on the favourites of

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* Aspects of Islam. Macdonald. p. 204.

God no fear shall come, nor shall they grieve" * and the name "Wali" (pl. awliya) means friend or favourite and is the name by which a saint is popularly designated.

Of those already departed particular veneration is paid to their tombs and special days set apart in the Moslem Calendar called Mulids, when the pious visit the tombs, bringing offerings and sometimes flowers and palm leaves with which to decorate them. In some cases zikrs are held by the dervishes of the particular fraternity to which the wali belonged, the Koran is recited and prayers are repeated and the visitors return home firmly convinced of having benefited much thereby.†

The writer of this article once came across the tomb of a certain Wali called Sheikh ʻYûnus, outside the wall of the old city of Cairo, and which is regularly visited by women on Fridays in the hope of being cured of disease. The visit did not consist in more than sitting round the tomb for an hour or so, and those who were sufficiently enlightened reciting prayers and portions of the Koran.

The office of Qutb or chief of the saintly hierarchy is usually held by some one eligible to such an exalted position by his sanctity of life but unknown to the world. He has various dwelling places, the chief of these being the

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* Sura 10.63.

† "The tombs and cenotaphs or shrines of saints are visited by numerous persons, and on frequent occasions; most commonly on a particular day of the week. The object of the visitor, in general, is to perform some meritorious act, such as taking bread or other food, or money, for the poor or distributing water to the thirsty, on account of the saint to increase his rewards in heaven, and at the same time to draw down a blessing on himself; or to perform a sacrifice of a sheep, goat, calf, or other animal, which he has vowed to offer, if blessed with some specific object of desire, or to obtain general blessings; or to implore the saint's intercession in some case of need. The flesh of the devoted animal is given to the poor. The visitors also often take with them palm-branches, or sprigs of myrtle, or roses or other flowers, to lay upon the monument, as they do when they visit the tombs of their relations. The visitor walks round the monument or its enclosure, from left to right, or with his left side towards it (as the pilgrims do round the Kaaba) sometimes pausing to touch its four angles or corners with his right hand, which he then kisses; and recites the opening chapter of the Koran (the Fatha) standing before one or each of its four sides. Some visitors repeat the chapter of Ya-seen also or employ a person to recite this, or even the whole Koran for hire. The reciter afterwards declares that he transfers the merit of this work to the soul of the deceased saint. Any private petition the visitor offers up on his own account, imploring a favourable answer for the sake of the saint, or through his intercession; holding his hands before his face like an open book, and then drawing them down his face. Many a visitor on entering the tomb, kisses the threshold, or touches it with his right hand which he then kisses; and on passing by it, persons often touch the window, and then kiss the hand thus honoured."

roof of the Kaaba at Mecca, where he is supposed to give out the call to prayer at midnight—"O Thou most merciful of those who show mercy," which cry is taken up and repeated by the muezzins of the mosques. His next most favourite abiding place is behind the eastern door of the Bab Zuweylah in Cairo, which door is never shut and behind which is said to be a niche the abode of the Qutb. This gate known popularly as the Bab il Metawalli (=the one in charge of all the Walis) was originally built by Gawhar, the famous Fatimid general, who under the Caliph il Mo'izz accomplished the conquest of Egypt in the year 969 A.D. Situated in the southern wall of the city, it used to consist of a double arch, through one called the Gate of the Arch the Caliph used to make his triumphal entry into the city. The other arch was considered unlucky and no one would go under it; now this second gate no longer exists. About one hundred years later the walls of Cairo were rebuilt by order of the Caliph il Mustansir, as also the principal gates. The three largest of these, viz., the Bab il Futuh and the Bab in Nasr in the Northern wall and the Bab Zuweylah in the south were built by three brothers, probably Syrian Christians of Edessa, and the last became famous as a masterpiece, unrivalled for the size of its doors and the massiveness of the towers which defended it. An old legend states that the leaves of this gate revolved on pivots stuck in glass disks. These towers were removed early in the twelfth century by the Circassian Caliph who built the twin minarets of his fine mosque on the old wall above the Bab Zuweylah, the mosque itself being situated just inside. This Bab il Metawalli has had an evil reputation all down the centuries as just outside was the place for the execution of criminals, political and otherwise, and many a gory scene has been enacted there of hanging and beheading by the order of one or other of the despotic rulers of medieval Cairo.

At the present time the gate is much revered by the orthodox Moslem as the dwelling place of the Qutb whose intercession is all-prevailing to cure disease. The true believer when afflicted with a headache will come to the gate and say "Ya Shayyal il hum̀ûl, shîl himli" (=O thou Bearer of burdens, take away my burden from me); he will then pluck out a hair from his head, tie it on to one of the many nails with which the gate is studded as a reminder to the saint to pray for him, and will go home completely cured (?).

So also the sufferer from toothache, though *after* the extraction of the offending tooth he will hang it up similarly, will attribute his release from pain not to the departure of the tooth but to the all-powerful Metawalli. A nail driven into the door plus the help of the saint invoked has also the same magical effect to drive away the pains and aches that human flesh is heir to. Now at the time of writing the old door is profusely studded with nails, and hung with pieces of dirty rags, old teeth, hair, etc., all touching reminders to the wali of the faithful who have invoked his aid to cure them of their diseases.

One hardly ever passes through this gate without seeing either sheikhs (studying perhaps at the Al Azhar University), or tradesmen, poor mothers with sickly looking babies, sometimes even efendis educated in Government schools stopping on their way to murmur the prayer for healing, and then passing on firmly convinced that the desired help has been given.

And surely such a sight, after nearly twenty centuries of Christianity, will only serve as a greater incentive to every Christian missionary to preach the true Gospel of Healing by Faith in Him, the Great Healer who "Himself took our infirmities and bare our sicknesses," and bring these thousands of needy Moslems to the knowledge of that Life, which was, and is, and ever shall be the Light of men of every race and nation on earth.

HELEN M. HARRISON.

SAINT JASON OF THE CAUCASUS *

THE Kartveli or Georgians belong to one of the earliest Christian Churches, who, persecuted, impoverished and assassinated by both Persians and Turks, not to mention the Cherkess and the Kurds, withstood the Mussulmans in spite of all, were never Islamized, and are as good and earnest Christians to-day as they were in the fourth century.

When at the beginning of last century, their last kings and independent princelets realized that they could not hold out any more against the destructive hatred of Mussulmans assailing them on all sides, they asked the Russians to help them. Ever since Christianity came to Russia, some six centuries after their own conversion, the Georgians had known of the millions upon millions of Russians to the north of them who were their brothers in faith. Since then the two nations have become brothers politically also, and have worked in all the other regions of human life more or less peacefully.

But the slaughter of Christians by the Mussulmans! They did it century in and century out, sometimes for gain, sometimes for revenge; at other times it would almost seem as if they did it merely out of sport. There were no Lord Bryce investigating commissions then to report Georgian horrors as Armenian horrors have been reported.

Mzhet, the ancient capital of Georgia, has been plundered and demolished time and again. And in the thickly wooded hills miles around the ruins of churches, unburied human skeletons had been very commonly found as recently as the latter part of the nineteenth century. At the approach of the Mussulmans the villagers hastened out of their valleys up to the stronghold of churches built partly against and partly in the solid

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* Reprinted by permission from an article in the Constructive Quarterly.

rock of the ledges. Here they weathered the storm, while their homes were being burned and pillaged, and went back patiently to their sheep, their fruit gardens and their fields of maize, if they were lucky. If they were not—well, sudden death was frequent and varied in those days. Hence the sun-bleached, wind-dried human bones found here and there in the wilderness. Hence also the silent ruins of monasteries, whose brotherhoods, together with the villagers they always were ready to shelter in time of need, had been massacred to a man, whose priests died at the altars with the holy chalice in their hands.

There are many such ruins in the land of my childhood, some of them so difficult of access, the steep mountain paths being strewn with huge boulders and overgrown with dense creepers and thorns, that we only knew of them. Others were within possible reach of the sturdy little legs of mountain-bred children.

There we had been taken on occasions half picnic, half pilgrimage as soon as we had outgrown the baby stage.

Sometimes Jason went with us. Jason was Georgian and knew but a few words of Russian. But this presented no difficulty to our intercourse. Jason could smile very nicely to children; the corners of his fine dark eyes wrinkled in a most kindly way, and his teeth glistened as if in confirmation of the theory that people who use no metal when cooking or eating stand a better chance with their teeth. In the steepest places, or in crossing frisky little mountain torrents, Jason also could carry us, sometimes me, sometimes my sister, sometimes the two of us, one on each shoulder. He was a very old man when we knew him, for there was a story current about his father and himself, as a growing boy, which dealt with conditions and ways in the Caucasus before the Russians came. After the lapse of all this time, I cannot tell Jason's story very consecutively, but I remember clearly that we were told that in his boyhood, during one of the Mussulman raids, his beautiful sisters had been taken to be sold into the harems of Constantinople, his little brothers had all been killed in a most merciless way, and his mother became insane, having seen her little children brained. Jason alone survived. After this his father had lived for revenge only. Homeless and lawless, in war or by solitary exploit, the man made the killing of Mussulmans the purpose of his life. And every time he had killed one he came back to his tumble-down hut, where his insane wife still lived, a charge on the village headman and the priest of their church. He came back bringing the hands of his fallen enemy; he always cut them off at the wrist of the dead man. Scores of these were nailed on the walls of the hut, and stayed there decayed or decaying. Little Jason always went with his father and became of great assistance to him, growing into a handsome and sturdy youngster, skilled in the art of fighting and hard of heart. While taking his grim revenge on the slayers of his children, Jason's father remained a good Christian, a good Orthodox believer in his own opinion, and Jason was brought up in the same belief. Church festivals, saints' days, religious processions, Jason always attended them, and a fine figure he must have cut at them, I feel sure, when I think what a handsome old man he was and how graceful was his beautifully built, powerful body, when I, a fair-haired child of a northern race travelled on his mighty shoulder, knowing nothing of his grim antecedents and caring less.

People who had known Jason a long time said he never spoke of himself; still some shreds of rumour, at least, could not be kept from trailing into our nursery after this unusual personality. The change of heart came to Jason when he was a middle-aged man, and in this way. The long forgotten grave containing the undecayed remains of a great saint of God had been recovered,—somehow, it seems to me, it was that of St. Antonios of Martcobi. Great multitudes of people came to the ceremony of consecration, and Jason drifted along with them. A solemn liturgy and Te Deum were sung, the undecayed remains of the saint were deposited with much pomp in a bronze coffin in a new stone vault, and above in the chapel the people pressed, according to the custom of the Eastern Church, to kiss the image of the saint, and Jason drifted along too. But when bending over the image Jason prepared to kiss the hand of the holy old man, he could not do it: the hands of the painted image were cut off at the wrists. But the true change of heart began to work only when Jason realized that all the others could and did kiss the saint's hand, that they were cut off for him only. From that day on for Jason the hands of all the images, of the Virgin Mary, of saints and angels, were cut off at the wrists in all the churches to which he became irresistibly drawn. He understood it as a sign of his own unworthiness, for "if you love them that love you what reward have ye? But I say unto you . . . do good to them that hate you, pray for them that despitefully use you and persecute you." That was true Christianity! And as vehemently as he had in his youth helped his father's revengefulness, he now in his maturity sought the forgiveness of God, first for his father, by that time long dead, and then for himself.

How, by what sacrifice, what self-imposed discipline, what nightly vigil and ardent prayers,—I do not know, but I am quite certain that Jason obtained forgiveness and in his old age, at least, was at peace."

VERA VLADIMIROVNA JOHNSTON.

THE PROBLEM OF THE CONVERT FROM ISLAM

PROBLEMS connected with converts from Islam may be divided into two categories, Spiritual and Social. The spiritual problems are those of training in the knowledge and practice of Christian Truth; that is the presentation of spiritual truths so as to be known not merely as an intellectual science, but as a moral force transforming human life in every department. Side by side with this are problems arising from the constitution of a native Church, and questions of discipline including the attitude to be adopted with regard to Divorce, Re-marriage, and Polygamous marriages,—questions apparently easy to be disposed of, but actually more complicated than they appear.

A study of experiences on various Mission Stations leads one to the conclusion that the discussion of these problems is necessary in order that we might decide upon a more or less common basis of action. Perhaps the best way of studying these matters would be to examine particular cases which have already occurred, a course which at some future time could easily be adopted.

These problems of discipline are intimately connected with the social problems, which in turn may be divided into two orders: the Domestic, and the Economic. The domestic problem consists in the building up of a Christian home-life. This includes questions relating to husband and wife, parents and children, the enfranchisement and education of women, mixed marriages of Moslem and Christian, native and European, fasts, feasts, customs relating to births, circumcision, marriages, deaths, burials, and the numerous other ways in which Islam is interwoven into the fabric of the Moslem social order. In the fight with Islam it is to these matters which are external and accidental as much as to the internal and elemental question of faith that attention must ultimately be directed. The difficulty does not arise so much from the attachment of the convert to the Moslem social order,—much of which he will of necessity discard in relinquishing his old faith—as from the influence and claims on the convert of his Moslem relations; and not only his kinsmen, but relatives by marriage, business associates, and the men with whom he comes in contact in the market, café, and the public meeting place.

It is here that we meet the economic problem since the solution of the domestic problem involves the solving of the economic; for if the convert were financially independent of his Moslem compatriots he would be in a position to work out his own salvation albeit with fear and trembling. What we have to fear is not so much the violent persecution leading to bloodshed and death, as the "continual dropping of water which wears away the stone," the constant and wearing friction of petty persecution. The convert from Islam, unable to escape the old social order, has sought for economic reasons to compromise and propitiate his Moslem relatives by adhering to the old customs whilst accepting the new faith. His divided interests have too long hindered progress and arrested the natural development of Christian Life in its domestic and social aspects. The deadweight of custom and tradition must be removed. This will only be accomplished when the economic problem is faced and compassed.

Thus it is seen that all these problems are intimately connected. Christian teaching must eventually be reinforced by disciplinary action; and both are related to the social problem in either its domestic or economic aspects. To attempt to solve the spiritual problems while neglecting the social is like,—to use a military figure—the front line of an army capturing positions which the second line does not move up to hold so that a further advance may be made. Hence the necessity of issuing a call for a second line to advance and fortify the positions already captured, by establishing a new social order among the converts from Islam.

The end of the World War will increase the urgency of this economic problem. Among the thousands of young North Africans who have served in the army or auxiliary services of France are quite a number of converts and enquirers who have kept in contact with the Missionaries by correspondence. What is to be done with these men on their return? If they are to contribute to the upbuilding of a Christian Society suitable occupations must be found for them, otherwise the fullest advantage will not be taken of their enlarged experience. At the same time, while the end of the war will, by the return of these men, in a measure intensify the problem, it will also offer, in part at least, its solution by the provision of new workers who might form the second line of advance. For, may no reinforcements for the mission field be drawn from the ranks of the Christian soldiers, who, having undergone new experiences and acquired new tastes will have thus been fitted for Christian Service abroad?

The leaders of the nations at war are already considering the problem of demobilisation, and are accordingly making their plans. Should not we as leaders in the fight against Islam make plans ahead, in order to be prepared to take full advantage of the unique opportunities which will be afforded after the war for fortifying our positions in view of a new offensive.

The development of missionary work may be divided into three stages, each of which is marked by a difference in the focal point of public attention.

The first is when the message of the missionary is the subject of consideration; and curiosity asks: What is the foreigner's message? Is it worthy of a hearing?

The second is when the missionary himself is the object of attention, curiosity then deepens to interest. The message is satisfactory, but does the missionary practice what he preaches? Is his teaching that of an idle dreamer or is it practicable?

The order of these two stages may be and is sometimes reversed, and the conduct of the missionary will awaken interest in his teaching; but whatever the order, if the questions relating to the missionary and his message are answered favorably, a group of enquirers will gather around him; some of whom will become converts. The work will then enter upon the third stage of its development, when the public eye will be directed to the convert rather than to the missionary. This third stage is the critical one, and the whole future of the work depends upon the answers which the new enquirers will find in the experience and conduct of the convert. It is comprehensible that the foreigner should be able to live up to his religion, the question is, can the native live up to it if he adopts it? Can he become a Christian and live the Christian life among his fellow natives? Can he live in the old environment and yet not be of it? Can the rules of the new faith be applied to native life in the home and in society? Or does the change of faith mean such a social as well as moral upheaval as renders it impracticable? Do the claims of Christ so conflict with the rules of the social order as to make it necessary to leave the old environment in order to establish a new social order?

The enquirer may not formulate these questions himself, but if the missionary puts himself in the place of the enquirer he will see that upon the answers furnished by experience to such questions depends the whole future of the work and if it is proved by experience that the deadweight of Moslem tradition and custom and character hold down the convert to the low level of the old life, then it becomes the duty of the Christian Church to see that such opportunities are afforded him as to give the new faith a fair trial; for we must remember that it is not only the convert who is on trial but the Christian faith in the convert.

It is of little use to theorise about these matters, the answers to the above questions must be furnished by experience; and experience proves that in most cases, for there are exceptions, such measures must be taken to protect and develop the new life in the convert as to involve a change of environment as well as of heart. In other words we have to face the reconstruction of the social order as well as of the religious life.

The Moslem religion is an essential part of the fabric of the Moslem social order; and from birth to death in all life's relations, the yoke of Islam rests upon the necks of those who live the social life of its adherents. Only a hypocrite can live this life without being a Moslem. The claims of Christ conflict with those of Mohammed from the cradle to the grave and as no man can serve two masters, the convert must cut himself off more or less from his old environment. (2 Cor. 6.)

Moreover this is not always a question of choice to be decided upon by the convert or the missionary. The man who lives up to his new faith, and who seeks to apply it to all life's relationships, will soon find himself cut off from the old environment by being boycotted, ostracised, driven out and disowned. In a more enlightened community he may find a faction who will champion his cause, and secure him certain rights and privileges; he may be protected by his Government from violent persecution; but as long as he remains in the old environment he will always be exposed to danger; and that is more to be feared than that which threatens physical suffering or material loss because more dangerous to the cause of Christ. In any case, whether it be to receive the outcast, or to give protection from the insidious perils that threaten to dwarf the soul life of the convert, the responsibility to make suitable provision for either or both of these needs is indisputably that of the Christian Church.

In the early stages of the work the missionary's need of domestic and other helpers furnishes openings for the first converts. The needs, however, are not elastic, and sooner or later the number of converts will exceed the demand for labour. Then commences the problem: What are we to do with the surplus?

It may be suggested that there is plenty of room for evangelists and colporteurs, and that all the converts could be thus employed. The number who can be engaged in these capacities in Kabylia, with which this paper is especially concerned, is comparatively small; the majority have not sufficient education to follow a course of training as evangelists, and it is found difficult, and in many cases impossible for native evangelists unaccompanied by Europeans, to obtain an entrance into villages where they are unknown. Colportage work also is limited as, owing to readers being few, the demand for books is small.

Again it may be suggested that converts may be encouraged to set up in business. Experience proves that to throw them on their own resources is to expose them anew to the old temptations, for their adversaries will not hesitate to do all in their power to compromise them; and if they are induced to enter into business partnership with Moslems, the shipwreck of their testimony is even more certain.

The convert needs the constant moral support of the missionary's presence and example, as well as his spiritual instruction; and this involves more or less regular employment which could only be provided by the establishment of industrial branches.

Industrial branches of mission work have been in operation in one or two centres for some years, and have met with such a measure of success as not only to justify their existence but also to encourage the extension of the movement. They have, however, proved that if they are not to be a burden on the missionary and on mission funds, they should be managed by people of business habits and training, who are well acquainted with the trade or profession concerned. If the missionary, who can only give his divided attention to the industrial branch, and who has only such knowledge of the trade as he has acquired on the field can make such an adjunct to his spiritual work worth while, what could not be done by the consecrated activities of Christian men and women who would devote their business abilities and technical talents to the solution of this pressing problem?

Have the possibilities of the mission field as a sphere of activity for the Christian artisan been sufficiently made known? Has the investment of consecrated capital in industrial missions, earning little dividends in cash but big dividends in souls been sufficiently canvassed? Has it been suggested to the retired Christian business man to combine his love of travel with the examination of the mission field as offering him recreation for himself in creating, or helping to create a new social order in the Moslem World?

The missionary may not feel called to "leave the Word of God to serve tables," neither may he afford to give time and strength to providing for the material welfare of the converts; but a clear call can be issued to those who are better qualified to grapple with and solve these problems.

The openings offered in the North African mission field for industrial work may be roughly divided into two categories: utilitarian and profitable. These two classes of work offer opportunities to two different classes of men. The utilitarian includes trades or occupations which meet the requirements of the people themselves, such as the building trade and its allied branches of carpentry and smithing; agricultural employments including the olive oil industry. The profitable would include the manufacture of articles for sale in the great seaports to tourists and others, and for export trade; such as carpets, carved woodwork, metal ware, fancy leather goods, etc.

The utilitarian would offer employment for the lower classes and those of little education, whilst the more intelligent could be employed in the arts and handicrafts section.

The aim would be to give the convert or serious enquirer such a knowledge of his trade or occupation, and to inspire him with such a zeal for doing his work well, that he would by his superiority command employment in the open market; or to equip him with such superior implements for his trade as would give him an advantage over his Moslem competitors.

The greatest possible advantage would be taken of the opportunities and facilities offered by the locality in which the mission station is situated. Where land is cheap and readily obtainable agriculture could be undertaken; and, in this case, effort should be directed towards improved methods of work, both by the provision of better implements and a more scientific cropping of the land.

In a progressive neighbourhood where secular education has been provided, and the younger men have travelled, working in European centres or even abroad, there will be an increasing demand for better houses; and some articles of simple furniture.

Other neighbourhoods may already have metal or woodwork industries, which could be developed if better equipment were provided; for the natives show much taste in designing but lack ability in execution, chiefly in consequence of inferior equipment. And if they without a work-bench, planing up their wood by holding it on the ground by their foot, and without the means of finishing off well the articles they make, can nevertheless earn a good living, with a well equipped work-shop, and some technical training, articles of furniture could be produced which would fetch big prices in the best markets.

The development of the wool industry, carpets, rugs, coverings, etc., offers big opportunities for work amongst women and girls; and would provide one of the quickest and surest methods of educating and elevating them. The fancy leather trade also is a promising sphere of employment which might be exploited in the interests of native converts, and the cause of Christ.

By such a training as this the convert would be helped to a state of independence such as would free him to a great extent from the power and influence of his old associates, without draining the exchequer of funds contributed especially for spiritual work, and without the pauperising influence of indiscriminate charity. It would also create amidst the Moslems an intelligent and progressive Christian element which by superior skill, greater zeal, and honest dealings would recommend the Gospel as an uplifting force.

Due provision, of course, would be made for giving moral and religious, as well as technical instruction; ever keeping in view the objective of building up a Christian community, having, at its heart, a native church; and, as its ideal, the evangelisation of its own people at its own expense.

That is a precious story the parable of the Good

Samaritan, teaching us the wondrous grace and sympathy of our Lord; yet may we not also deduct from it the neglected lesson of the practical duties of the Christian Church? For on the morrow of the man's salvation, the noble benefactor committed him to the charge of the keeper of the inn, with the tender injunction "take care of him." Our Lord's earthly life was strictly in conformity with this parable, and reveals his present heavenly attitude. The responsibilities which were uniquely His, He faithfully fulfilled; but He always recognised and pointed out the responsibilities of others and of His followers. Thus in the miracle of feeding the five thousand it was His to perform the miracle of supply, but to His disciples was left the duty of administration. When at the bedside of the Ruler's daughter, who lay dead, He alone could speak the life giving word, but that done, "Take care of her" expresses the spirit of His injunction that something should be given her to eat. So also in the case of Lazarus, the command He gave with reference to the risen man "loose him and let him go," expresses for all time the responsibility of His Church to new born souls; and if from any sepulchre of false and faulty religion, the binding relics of the dark prison may be seen upon those who have heard their Lord's commanding voice, surely its name is "Islam," and it is ours to discover the means of unloosing the winding sheet of custom and tradition, that so we may assist the Moslem Lazarus to experience in full the declaration of Christ: "If the Son shall make you free, ye shall be free indeed."

Thos. J. P. Warren.

Djemaa Sahredj, Kabylia.
Tazmalt.

THE LONELINESS OF THE CONVERT

"I HAVE been a Christian now for twenty years. Yet I cannot say that I have a single intimate friend among the Christians." Such was the startling and pathetic statement made to the writer by a prominent convert from Islam.

We knew as a matter of course that he had no intimate friendships among his former co-religionists, though many of them respected him for his force and manliness of character; that in all the years since his baptism, he had not ventured to visit his home town or relatives, some of whom had sought his life when he became a Christian; that he knew himself an outcast to his own kin and former friends; but that he had found no compensating friendships and fellowships within the Christian Church and community, we were not prepared to hear.

In fact, we knew that he was highly respected by a large number of Christians, and on terms of pleasant fellowship with them. We had every reason to believe them sincere friends of his. Yet it was evident that he felt, justly or unjustly, that he had never been taken into their inner circle. They were friends, but with a reservation. In fact, one of them had been heard to say one day, "Who knows but he may yet go back?" Thus, cast off by one community, the other had not taken him to its heart. And while outwardly cheerful and companionable, his soul nursed a hidden, and it may well be at times, a bitter loneliness.

Was he right? And if so, was his case typical? I fear these questions must be answered in the affirmative. Not a little may be said in explanation and extenuation of the Eastern Christian's attitude toward the Moslem convert. The iron heel of Moslem oppression and the bitter sting of Moslem scorn have been felt too long not to have left a heritage of hatred and fear that cannot be uprooted in a day. They belong to the memory of long, black centuries. Then it must be remembered that not a few converts who promised well have proven bitter disappointments. Sometimes they have taken Christian wives only to desert them and the children they have borne and return to Islam. We must not blame the Church too much if she forgets at such times her own share of responsibility for this defection; or if she lets her thought dwell more on the backsliders than on the greater number who have remained true. Then has she not, alas, too often seen some of her own number go over to Islam, when almost invariably sordid or fleshly motives were apparent? So, to distrust motives for a change of religion becomes natural. Jesus did not trust Himself to some who professed belief in Him because "he knew all men" and "knew what was in man." And His people living in Moslem lands often fail to open their arms to such for the opposite reason—because they do not know what is in man.

Yet no one will say that all this is as it should be. Any heart that knows how to sympathize must ache for the convert in his sense of isolation. It is easy to call up their faces—haunting faces—in the midst of Christian congregations, with a trace of undefined wistfulness that tells us they do not feel themselves wholly a part of the worshipping throng. This is even more apparent as we come upon them standing somewhat apart from the retiring congregation. The Church of Christ has become their spiritual home; yet they do not feel quite at home.

It is not solely the attitude of the Christians that accounts for this. It is partly in the convert himself. He is somehow different from them. He has a different vocabulary, different modes of thought, different viewpoints and customs. Even his clothes and facial characteristics often differ from theirs. Then there may be on his own part almost unconsciously a measure of aloofness. Perhaps he too does not forget at once that he came from the ruling class, from the noble of the land; and a tinge of condescension creeps into his spirit and bearing that does not by any means make for friendship with his new-found brethren.

We have not said much of his poignant separation from his own flesh and blood—it may be, wife and children torn from him, of his forfeiture of property rights and the poverty and struggle that often ensue, of the social ostracism and derision to which he is almost inevitably subjected, even if his life itself is not in jeopardy. All this is taken for granted. And God knows it is not for a moment to be lightly thought of. Yet in the long run, we venture to think, his greater cross and greater danger, at least in lands where there is a Christian Church of non-Moslem origin, may often prove to be his sense of separation from the heart of the Christian community, his loneliness of soul for want of the human fellowship that should be his. Danger, we said, because nothing is so likely to lead one to lower the standards of his life as the thought that no one cares. And knowing as the convert does that any time he returns to Islam with the merest lip profession, he may have all the friends he wants, the sense of friendlessness becomes to him a real peril.

How is this to be remedied? First, the convert himself must be helped to the right attitude. He may need to be reminded that it is primarily to Christ Himself he has been united and only secondarily to His Church. It is on the fellowship of Christ he is to depend for his soul's satisfaction. Yet the closer he draws to Christ, the more surely will he be drawn near to Christ's true followers. And their fellowship is to be so prized by him for what he may both gain and give thereby, that he will earnestly, prayerfully seek to put away on his part everything that might prove a barrier to real soul union with Christ's people. In what remains of loneliness after all is done, it is for him to know that he is filling up that which was behind in the sufferings of Christ. For who was ever so lonely as the Man of Sorrows?

And as for those who should be his friends, so manifestly and so meaningfully that he cannot doubt it, whether they be missionaries or native Christians, we may well pray for them a baptism of that love which casteth out fear and doubt, distrust and suspicion, that believeth all things and hopeth all things, the love that never faileth even though the convert slip and retrace his steps. Such love can come only from the heart of the Christ Himself, who having loved His Own, loved them unto the end, and never lost His faith in them, despite the disappointment and heartache they must often have caused Him.

There is, indeed, no royal road to the relations sought. Jesus, as someone has said, "invents no special methods—a loving heart will hit the method needed in the particular case," a loving heart led by His Spirit. Yet much may be done by beguiling the Christian brethren into deeds of kindly service for individual converts, especially the service of intercession, and begetting in them a sense of personal responsibility for their steadfastness and development.

This problem of the Moslem convert does not stand alone. Paul met it with his Gentile converts long ago; and we meet it with the Jewish converts of to-day. The great apostle himself met it in his personal experience. May God raise up from His Church many a Barnabas to befriend the lonely convert, to stand sponsor for him when others look askance, and to induct him into the largest service. Then shall we the sooner have our Pauls from among them.

JAMES G. HUNT.

Cambridge, N. Y.

ISLAM IN PAGAN AFRICA *

The brilliant author of *A New Map of Africa* gives us indeed a present day political map of the dark continent, but he does not include in its features the great force which more than any others has made it what it is to-day, Christian missions. That task is left to others who have with patient and deep experience, step by step, measured out the different sections of Africa with their daily toil of wearisome marches. Of these is Rev. J. Du Plessis, professor in the Theological seminary of the Dutch Reformed Church in South Africa. Because he is African, he tells us, everything African is of the highest interest to him and so he started out in the autumn of 1913 to visit "the vast continent with special attention to its mission fields."

The resulting book, *Thrice Through the Dark Continent,*" is a most entertaining book of travel, for the author has the gift of making vivid to the reader what he himself sees and experiences. He introduces to us people of many tribes and every stage of development, and missionaries of different nations and types, doing many kinds of work. We see them in the midst of their daily tasks as he arrives unexpectedly at their doors and the results of their labours in Christianized men and women and communities.

To us, however, the great value of Prof. Du Plessis' book consists of the way in which he makes us see and feel the challenge of Islam in Central Africa. He begins his journey on the west coast. In his very first stopping place, Ashanti land, he says in spite of the results of mission work which gladdens the heart, "upon the horizon looms an imminent danger, and that danger is Mohammedanism. There are thirty thousand Mohammedans among a population of not more than three hundred thousand Ashanti—a population of one in ten. Islam at present is passive, and is undertaking no active propaganda. But as soon as it commences to proselytise in earnest, there is a strong likelihood that the whole heathen population will adopt the religion of the Prophet of Mecca." "Within a generation, unless the Christian Church is alive to its responsibility, the banner of the Crescent will wave over the forests and fields of the Ashanti country." Thus at the beginning he sets the case clearly before us.

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* *Thrice through the Dark Continent,* by Rev. J. Du Plessis, B.A., B.D., pp. 350. Longmans, Green & Co., London, 1917.

Later he gives the following vivid picture of the method of Moslem propaganda:—"Exigencies of space forbid me to show, as I would like, in some detail, by what easy and natural processes Islam lays its blighting touch upon a young and virile pagan tribe. The Mohammedan pedlar, with his two or three donkey-loads of Hausa cloth and leather goods, and of Manchester prints, beads, mirrors and knives, arrives at a pagan village and deposits himself and his goods under the guests' tree. Communications are conducted through the medium of Hausa or Fulani, or, if the village be off the main track, and correspondingly backward and primitive, by means of an interpreter. The trader announces his intention of 'sitting down' at the place for two or three days. He then opens his packs, and propitiates the chief by the gift of two or three articles of small intrinsic value but great local worth. Business at first is slow, but after the fears and suspicions of the villagers have been laid at rest, it becomes exceedingly brisk. In three days' time the pedlar ties up his loads and departs, richer by a few score of fowls, a couple of dozen goats, and it may be a purseful of coins also. Two months later he reappears, and is welcomed as an old acquaintance. The chief treats him more generously and is rewarded with more generous gifts, which may now take the form of a *riga* (upper robe), a tarbûsh or a turban, and a verse from the holy Koran, which is worn round the neck as a charm. The native chief has now adopted the Mohammedan dress. The first stage of his transformation from pagan to Moslem is complete. At the next visit of the trader, the chief will watch him at his ablutions and his prayers, and try to imitate him. This is the second stage. Subsequently he will ask to be taught to repeat one or two Hausa prayers. The words may be incomprehensible but what of that? Does not the whole of religion consist of mysterious words and cabalistic signs? And thus the transforming process reaches its swift conclusion. The chief himself, whose 'conversion' to Islam is but skin deep, may not be a very sincere and convinced believer, but his children will be more than sincere—they will be fanatical. The chief and his family being won, the subjection of the whole tribe to the authority of the Prophet is but a matter of time. And thus does Islam extend and consolidate its influence in the lands of the Sudan."

The reasons for the Moslem advance are clear. It is partly as we have often heard, because of the zeal of the ordinary Moslem trader, whose coming to a village is pictured above. By his faithful and public practice of the rules of his religion he arouses interest and admiration. Prof. Du Plessis tells an amusing incident of a fellow traveler when the train stopped for water one day: "A Mohammedan descended from the coach adjoining my own, removed his sandals and began to repeat his prayers. Presently the locomotive, having drunk its fill of water, began to move slowly forward. Oblivious to the train's motion, the Mohammedan remained absorbed in his devotions. When the coaches were already in pretty swift movement, a friendly bystander touched the absent minded worshipper on the shoulder. The latter sprang to his feet, seized his sandals, dashed after the retreating train, and swung himself on board with astonishing agility. A roar of laughter greeted the close of this wayside comedy; but I pondered on the deeper meaning of the incident and recognized in the abstracted Moslem an earnestness and an absorption which tend insensibly but inevitably to propagate Mohammedanism." He goes on to speak of the publicity with which the Moslem performs his ablutions, which are due, everybody knows, not "to any exaggerated love of cleanliness and cold water, but are the ceremonial washings prescribed by the Koran. Insensibly again the impression produced on the mind of the onlooker is: 'Here is a man to whom his religion is worth something, and who for the sake of his faith is ready for deeds of self-abnegation and self-sacrifice.' "

Then the Moslem seems farther advanced in culture than the pagan villager. For one thing at least, he is a traveller, he knows the world, and he impresses accordingly the pagan who has never been out of sight of his own hills and forest. He never fails in self-confidence and a sense of his own high position as a "believer" and he makes the demands that are due to a representative of the prophet. And the Moslem washes himself and wears clothes, which to the heathen may be troublesome and personally undesirable, yet are signs of higher social position.

Even the government official is influenced by all this appearance of culture, as the following picture will show: —"Near Walikale I travelled on one occasion through a series of neatly constructed towns. As I entered one of these a tall, shaven man in a flowing white garment approached me, who in appearance and manners formed a strong contrast to the ordinary type of unclothed native chiefs. On his head he wore a white turban, and his feet rested on the peculiar wooden sandal affected by Mohammedans, which we know in South Africa as *kaparrangs*. I gave him to understand that I wanted to purchase eggs, and he accordingly conducted me to his house, and courteously invited me to be seated on his *stoep* (*i.e.*, verandah). This *stoep* was covered with mats and skins, and I perceived that it was also the household shrine, where the chief recited his prayers and performed his ceremonial washings. We finished our transaction; I paid my money, and departed with the eggs tied up in my handkerchief, the loadsmen being far behind, and I having no other safe place in which to bestow my purchases. After dealing with a man so polite and intelligent as this man was, I can quite understand, though I cannot justify, the position of a Government that says in effect, 'The Mohammedans stand at a much higher level than the ignorant and suspicious natives; they represent a higher stage of culture and religion; and it were far better to take away all authority from the stupid native, and entrust it to an intelligent Mohammedan.' The reasoning, however, is fallacious. So reasoned Stanley, when he appointed the shifty, greedy, and unscrupulous Tippoo-Tib as governor of the Falls, and prepared a harvest whose bitter fruit the Congo Government is still reaping to-day."

Our author, naturally, does not give us a scientific treatise on the advance of Islam in Central Africa. In fact his whole discussion of this problem is contained in less than a dozen pages scattered through the first half of the volume. It is only by watching his itinerary that we discover that east from Ashantiland, through Nigeria, northern Kamerun, and Southeast through French Equatorial Africa to Uganda and also in east Belgian Congo does he find the Moslem menace. It is just that great region from Nigeria to Uganda,—which is the "crown and glory of African Missions," where there "are distinct signs that the Mohammedan prestige is steadily crumbling,—where the mission stations are pitiably few. Of one tribe he says, "this great tribe (the Azande) that extends all over North Congoland, and overflows into French territory and the Anglo-Egyptian Sudan, is still practically unevangelised. In the approaching conflict between Christianity and Islam it occupies a position of the highest strategic value, lying as it does between the most advanced outposts of both forces. It is a very populous tribe; its language is widely understood; among adjacent tribes its prestige stands very high. The Azande are undoubtedly a people worth winning." Elsewhere he tells of the smoke of countless villages whose "peoples are self-contained: they are able to supply their own needs. They ask nothing of European civilisation, thankful though they are that settled government prevails, and that slave-raiding is a thing of the past. . . . All they need is the Gospel. For that they are waiting, as it were with uplifted heads and outstretched arms. Mohammedanism stands ready to swallow them up. Mohammedan emissaries are now knocking at the doors of these nations, hitherto inaccessible, but now open to trade, commerce, and religion. They are nations that are well worth winning, Christianised, they would act as a powerful bulwark to stay the spreading wave of Mohammedanism: Moslemised, they would impart greater impetus to that wave. The Church of Christ to-day stands before a piercing call to action, a solemn duty to act decisively and immediately, and a grave responsibility if she evade or postpone action."

That is Prof. Du Plessis' most urgent message: shall we heed it?

Ethel W. Putney.

Cairo, Egypt.

AS-SUFUR—“The Unveiled”

(A weekly newspaper for Moslem women)

In an introduction to the third year of its publication the object of this Cairo paper is stated to be “the call to improvement and advancement, and the freedom which is at the foundation of all improvement and advancement.” Distinctly a paper written by Moslems for Moslems, it shows a diversity of interest and desire for wider culture most refreshing to meet. We find articles covering a wide range of thought: Social matters, topics of the day, educational articles, translations, poetry and fiction, all find their place, while the leader each week deals with a large variety of subjects.

Appealing more particularly to women are a series of papers on home nursing by a lady doctor, dealing especially with the preparation and cooking of food for the sick. One cannot, however, fail to be impressed by the insistence on matters that are taken for granted in even the simplest of Western homes. The light thrown on the prevailing treatment, or rather lack of treatment, given by the average Egyptian woman to the sick in her home is not altogether pleasing.

A series of five articles by the Editor on “Marriage” among various classes of the community is very instructive and very saddening. The almost universal unhappiness in Egyptian Moslem homes is here fully acknowledged, and accounted for by lack of intercourse among the young people, lack of equal education, and ignoble motives for marriage. The writer considers that a happy upshot to any marriage is an exception, unless in the case of the poorer country people, where husband and wife have lived and worked side by side from childhood, and hence have a common interest. The description he gives, however, of the wife’s share of the responsibilities shows her even then to be the overdriven slave of the man, as, besides taking her full half of the field work, she has the care of house and children on her shoulders. The only other kind of marriage in which previous acquaintance is possible, that between near relations, is found to fail because, wherever each pictures the other to be as congenial a companion as in childhood the boy has gone ahead in his education and general outlook; while the girl shut up in the house, has forgotten what little she did know, and has become an empty headed gossip. The remedy for the whole trouble is considered to be in education for the girl as well as the boy and a certain amount, at least, of intercourse between the sexes, after as well as during childhood.

Pathos is added to the whole by a letter from a Moslem lady describing her own miserable married life in which she ascribes all the blame to the determination of her relatives to marry her against her will for money. Her remedy is to allow the bride her say in the choice of her husband; as she truly says, "It is the girl who has to spend her days with her husband, not the parents."

It is suggestive that an article on "The Moslem Woman" has been allowed to appear at all; while yet another deals with the case of a young Egyptian lady, who upon sitting twice for a certain public examination, and passing it, was not allowed to hold her certificate because of her sex.

The schemes of the Ministry of Education as regards the extension of primary education are dealt with sympathetically and carefully: while the establishment and aims of the Academy of Arabic language receive a good deal of notice. The difficulty of foreign names for new inventions is discussed, and it is pointed out that attempts to improve the purity of the language will be of little permanent value so long as the spoken and written Arabic of Egypt remain as at present practically two different languages.

Dealing with Education there is a translation from English on the Principles of Education; as well as an article on the dependence of knowledge on Ethics. This points out that while Ethical training without increase of Knowledge is one-sided, Knowledge without the Ethical training is very dangerous. Both are needed as complementary the one to the other.

Of actual information there is a fair amount. The influence of Darwin on the Modern Study of Geography is discussed, and an outline given of his theory of "the Origin of Species."

Several papers on Biology deal with the nature of protoplasm and the cellular organisation, also the various ways in which life manifests itself.

One article describes the conditions of life in the tundras (or deserts); and another outlines the laws regulating the various winds; while yet another traces the origin of various handicrafts to accidental discoveries or actions of primitive man.

Turning to another department of knowledge, we find a translation from the French of the history of the city of Cairo, and an article tracing the development of our present complex civilization with its multifarious class distinctions from the "simple life" of mankind in its infancy. This article also gives some information as to the life and customs of the early Egyptians, and points out the value of historical study.

Somewhat more abstruse is an abstract on "Positivism" written in a lucid style by a Persian Moslem, and mentioning its chief exponents. Elsewhere is a translation giving an abstract of Nietsche's Philosophy and an outline of his life.

Happenings of the day are not ignored: there is an account of "peace talk" in Paris in May, 1917, and a discussion of the Government's action in confiscating arms throughout Egypt, with a correspondence about it. Also a note on the Russian Revolution, rejoicing in the spirit of freedom therein exemplified, and advocating education as a means to the development of the same spirit in Egypt.

A large portion of the paper is devoted to literature, poetry, essays, etc., and criticisms of these: the endeavour apparently being to encourage the attempts of young authors, and develop a pure style by pointing out the characteristics of good poetry.

Finally, in the section devoted to Fiction, we have various short stories, and a continued story entitled "Hero" with a historical prologue. This appears to be adopted and very much abridged from Sienkewicz's "*Quo Vadis*."

It will be seen from the above sketch of its contents that the paper attempts to widen the outlook of Moslem ladies and to arouse their interest in both theoretical and practical culture, while at the same time speaking in no measured terms of their disabilities and cramped conditions under the present régime. Whether education will do the work expected from it in the Emancipation of Moslem Womanhood may be disputed—for Islam is Islam whether it goes in the camel hair cloak and sandals of the Bedouin or the European garb of the Effendi; and Islam to Mohammed and all his followers implied the inferiority and subjection of womankind. But as a means to a higher end this paper is a welcome sign, for we trust that Education will eventually result in a profound dissatisfaction with Islam, and a search for that light to be found only in the Gospel of Jesus Christ.

But—"How shall they hear without a Preacher"?

M. Reeves Palmer.

THE HOLY WAR THAT FAILED

IT IS well known that before the beginning of the present war and throughout its earlier stages there was an active German propaganda in all Moslem lands with the object of stirring up religious prejudice and provoking a religious warfare against the "infidels," so-called, of British and French colonial possessions. In some places this effort was made through public proclamation, as, for example, in Turkey. But it was chiefly through printed documents that the attempt to create a holy war was made. In the *Bulletin Mensuel du Comité de l'Asie Française* (April–June, 1917), published at Paris, there is an interesting article on the subject from which we glean the following facts:

"In the autumn of 1916," writes Mr. Marin, "the pilgrims found in Mecca a manifesto written in Arabic and published previously to the war, attacking France, saying that French newspapers had revealed her intention to destroy Mohammedan holy places and to carry away into the Louvre museum, the Black Stone of Mecca and the remains of the Prophet."

When war was declared, Germany launched out against the Allies, in the whole world, an active propaganda which surprises one at first by the abundance of its resources, the ingenuity and the variety of its means and the popularity of its working.

Pamphlets in all languages, both European and Oriental have been scattered all over the world. Holland, Scandinavia, Spain, the United States, South America, all were first flooded with them; then, unsuccessful attempts were made to introduce them into Africa and Asia.

This German propaganda took every imaginable form: tracts, pamphlets, treatises, maps, newspapers, telegrams, calendars, plays, songs, films. Huge sums of money were spent in their editing, distributing and producing.

Naturally, such efforts were intended to reach especially the Moslem subjects of the Entente and of the neutral countries of the East. The former interested Germany particularly as their revolt might deprive the Allies of native soldiers and also it might be a means of keeping from the front troops needed to repress such revolts. As she could not make use of the seas to carry her literature to Africa and Eastern Asia, she did it through Spain, Turkey, San Francisco and the Philippines. In Spain the German propaganda was carried on by the Ambassador of Germany in Madrid who recruited his agents among German settlers in the country. His headquarters were in Barcelona. From this point tracts were put on board central vessels. They were written in Arabic, Turkish, Persian, Hindustani, Punjabi, Malay, Chinese, Anamite, Siamese, etc. Their aim was to preach to the natives a revolt against their oppressors whether English, or French, or Russian, and even Dutch and "to boast of the invincibility of Germany, who was born the defender of Islam and the protector of the Moslems all over the world."

These tracts were sent to Siam, this being a convenient spot because of its neutrality and of its geographical situation. From there they reached Burmah, India, Indo-China, China and Turkestan. The literature sent to the Philippines and San Francisco was to be distributed in the Far East.

In order to cause disturbances in India, messengers started from Turkey and through Persia and Afghanistan made their way to the Indian Moslems in the name of their Sultan of Stambul saying that the British were causing them to repeat the so-called crimes of England against Islam. They encouraged the Moslems everywhere to rise against the British and to refuse to fight the Sultan and his faithful Ally "Hadji Guillaume, whose pilgrimage to Jerusalem they remembered and who being a descendant of one of Mohammed's sisters pretended to be a Christian in order to keep his power over his subjects but with the desire and the certainty of bringing them soon to the faith of the Prophet. Until that glorious day, the Moslems were to write to the Hindus in order to avail themselves of the great opportunity that they have to free India from the British yoke."

Stories of this character were written for the mass of the people, more subtle ones were addressed to the "*elite*" in the form of curious pamphlets in Hindustani, Punjabi, Bengali, all cleverly written as well as printed and all attacking "the injustice of the crimes of England, showing her defeat that was bound to be under the blows of the pious Germany."

Similar pamphlets were sent on to the Malay Peninsula and to the Straits Settlements in order to overthrow the rule of the infidel and to obey the Khalif of Constantinople. In Persia, Germany assailed both the British and the Russian Imperialism and pointed out the advantages that the Shah might derive for the safeguard of his empire, if he was allied with the "Incomparable Germany, the protector of Islam who had never tried to take Mohammedan lands."

Germany tried to gain to her cause the Malays of Indo-China and the Moslems of Yunnan in China against France.

Further one finds traces of Germany's doings in revolts of the Malays and Javanese of the Dutch Indies.

As Germany could not make her way to North Africa by the sea on account of the fleet of the Entente, she tried to penetrate by the South; through Abyssinia she sent money, munitions, Turkish officers and considerable presents to the Senussi in order to rouse the Sudan and thus cause trouble to the Italians in Tripoli.

The German propaganda failed completely in Tunis, Algeria and Morocco, crowds of Arabs and Berbers of these countries enlisted under the French colours in spite of the many pamphlets written in Arabic and sent from Madrid, Seville and Malaga, during the whole of 1915 and part of 1916.

We give below a list of some of the tracts collected by Mr. Cabaton, professor of the "*Ecole des Langues Orientales.*" They have a twofold aim: First, to stir up the hatred of the Moslem for the Entente by manufacturing crimes committed against Moslems and pointing out the continual defeat of our troops in the European war; Second, to awaken admiration for Germany as the protector and friend of Islam, victorious amidst all.

The inevitable conclusion was that "all the Moslem world under the dominion of the Allies and those who were independent, ought, under penalty of failing in their religious duty to adhere to the Jihad, the holy war, declared by the Sultan of Constantinople, Khalif and Commander of the believers. They are sure of final success owing to the protection of Invincible Germany." The list reads:

a) Tracts Généraux s'adressant à tous les Musulmans.

1.—*At-Takim as-Sanawi al-Awwal li-ahamm Hawâdith al-Harb al-Hâdzir.* [Premières éphémérides annuelles, pour les principaux événements de la guerre actuelle (du début de la guerre à la fin de juillet 1915).] Arabe. In-8°, 50 pages.

2.—*Athâr hâdhihi'l-Harb.* [Les conséquences de cette guerre.] Arabe. Feuille volante in-4° de 2 pages, sur papier rose, signée Ibn El-Hosein. Cette guerre n'ouvrira-t-elle pas les yeux aux musulmans molestés et opprimés?

3.—*Bâyan Hâmm li-'Alam al-Islâm.* [Exposé important pour le monde de l'Islam.] Arabe. In-16, 15 pages, brochure d'As'ad Sâhib, chef des Nakchbendiya et successeur de son oncle Khâlid, à Damas. Cette brochure est la troisième d'une série dite *As-Sirr Al-Matwi* "Le Secret enveloppé." Imp. A^{n}-Naïraki, 1333/1915. Mysticisme et panislamisme au service de l'Allemagne.

4.—*Al-Fadhâï' Ar-Roûsiya.* [Les atrocités russes (à Memel).] Arabe. In-4°, 13 pages.—Récits de soi-disant atrocités russes lors de la prise de Memel, avec d'horribles illustrations de "massacrés" si exagérées qu'elles risquent d'aller contre leur but.

5.—*Al-'Adl.* [La Justice.] Journal arabe "indépendant," bihebdomadaire, publié à Constantinople et "qui sert la nation, la société, le gouvernement."

b) Tracts plus Specialement Destinés aux Sujets Musulmans de L'Angleterre.

Ils ont même esprit et même valeur que ceux destinés aux musulmans d'Egypte.

1.—*Khithâb maftoûh ilâ 'l-Mister Asquith, raïs Wizârat Ingliterrâ.* [Lettre ouverte à M. Asquith, président du Conseil des ministres d'Angleterre.] Arabe in-8°, 4 pages, par Mohammed Fehmi, président du Comité permanent de la Jeune-Egypte en Europe (Genève, 14 septembre 1915). Cette lettre rappelle les promesses faites par les Anglais d'évacuer l'Egypte.

2.—*Moukârana baïn Miçr wa 'l-Beldjîk Taçrîhât Ingliterrâ 'âm 1882–1914 M(ilâdiya.)* [Rapprochement entre l'Egypte et la Belgique. Les explications de l'Angleterre pendant les années 1882–1914 de J. C.] Arabe. Imprimé a Berlin, le 1er juillet 1915, pe it in-8°, 18 pages. Par le Dr Mançour Moustafa Rif'at.—A la fin, adresse de l'auteur: Hôtel Deutscher Kaiser, Berlin S. W.—Critique des déclarations officielles du gouvernement anglais.

3.—*Çahîfa men târikh Ingliterrâ fî-Miçr . . . Lest we forget . . . A page from the history of the English in Egypt.* Mai 1915. Arabe (8 pages), anglais (4 pages). In-4° oblong, 6 vues de l'exécution des condamnés de Denchawaï (Delta du Nil) et un portrait de Moustafa Kamel pacha. C'est l'exploitation de l'incident de 1895.

[On se souvient que, pour certains esprits, "Denchawaïsme" devint à cet époque synonyme de joug étranger et que, suivant le mot d'un leader jeune-égyptien "c'est à Denchawaï que l'Arbre de la Liberté de l'Egypte musulmane a ses racines profondes." Toute une littérature populaire s'est alors échafaudée sur ce fait; il en subsiste encore en arabe un drame, "l'Affaire de Denchawaï," par Hasan Mer'yî, et un roman, "La Vierge de Denchawaï," par Mahmoud Taher Hacy (A. C.).]

4.—*Al-Hayât al-Iklizâdiya al-Almâniya ithnâ' al-Harb al-hâdzira.* [La vie économique de l'Allemagne dans la guerre actuelle.] Arabe in-8°, 72 pages; les 14 dernières occupées par des illustrations relatives à la vie économique de l'Allemagne. Par Alî Al-'Idânî Al-Miçrî.—Préface (Le triomphe de l'Allemagne ne fait aucun doute).—I. Ampleur de la vie économique en Allemagne.—II. La lutte économique de l'Angleterre contre l'Allemagne.—III. Les initiatives du gouvernement allemand touchant la vie économique, pendant la guerre.—IV. L'industrie allemande pendant la guerre.—Une figure représente au moyen de soldats de pays et de tailles divers, le nombre de prisonniers faits aux Alliés par les Allemands jusqu'au 28 juillet 1915; il indiquait un total de 1.900.000. Des graphiques montrent quelle est la fortune de l'Allemagne et de ses ennemis. Epigraphe: "Quiconque possède est envié et l'envieux n'est pas le maitre."

Il existe de cet opuscule des traductions en turc, persan, hindoustani, pandjabi, chinois, malais, etc.

5.—*Fachal al-Inglîz fî al-'Irâk.* [Echec des Anglais en Mésopotamie.] Arabe. Feuille volante.

c) TRACTS DE MÊME BUT ÉDITÉS À LA FOIS EN ARABE, PERSAN, TURC ET HINDOUSTANI.

1.—*Al-Harb al-'Amma Mousawara.* [La guerre mondiale illustrée.] Arabe, persan, turc et hindoustani. In-4° oblong, 56 pages. Légende des planches en allemand, espagnol, français, portugais et anglais; tables en arabe, persan, turc et hindoustani. A la fin: "Album de la grande guerre. Edition pour l'Orient publiée par Deutscher Uberseedienst Transocean, G. M. B. H., Berlin W., et

Nachrichtenstelle für den Orient, Berlin W. 50, Tauentzienstrasse 19a."—Paraît tous les mois.

2.—*Madjmoû' khasâîr oustoûl al-Anglîz wâkâ l'-Fransîs imâm Madhik ad-Dardanîl hatta nihâyat chahr mayoû.* [Pertes subies par les flottes anglaise et française devant les Dardanelles, jusqu'à la fin de mai 1915.] Arabe, persan, turc et hindoustani. In-4° oblong, 11 pages. Vues de vaisseaux détruits avec un texte explicatif dans les langues ci-dessus.

3.—*Khoulâçâ wâk'â.—Denchawây Hadisesiniñ Khoulâçase,* [Résumé de l'affaire de Denshawâï.] Arabe, persan, turc, hindoustani. In-4° oblong, 12 pages, 6 planches avec texte explicatif en turc, arabe, etc.; le tout déja utilisé pour "Une page de l'histoire des Anglais en Egypte" indiqué plus haut.

d) TRACTS EN LANGUES DE L'INDE CONTRE NOS ALLIÉS ANGLAIS.

En ce qui concerne l'Inde, les pamphlétaires se trouvent gênés: les musulmans hindous ont été dès longtemps, à titre de minorité malgré leur nombre de 65 millions, l'objet des faveurs anglaises. Aussi on expose surtout les soi-disant "crimes" des Anglais contre la masse hindouiste, leur administration égoïste, qui empêche l'Inde de développer son industrie; on révèle les défaites qu'ils ont subies en Mésopotamie et Europe; le triomphe inévitable et déjà "kolossal" de l'Allemagne qui remporte constamment des victoires, a fait déjà des millions de prisonniers et dont l'industrie, les finances sont plus prospères que jamais.

Conclusion: musulmans et hindouistes doivent s'unir pour libérer l'Inde avec l'appui de l'Allemagne; leur avenir est en leurs mains.

A still longer list is given of general pamphlets addressed to the Mohammedans of Persia, Central Asia, and China. All of a similar character to those mentioned above. A vast collection of intrigue propagandism which fortunately failed to reach those for whom it was intended and even when it was read failed to produce the desired effect. It is hard to deny that Germany had for aim to rouse against the Allies all their Mohammedan subjects. This propaganda was worked out on a large scale with method and unwearying energy from the beginning and even before the war. It has been very expensive and has completely failed as she had not reckoned with the loyalty of the colonies to their rulers.

F. J. DUPRÉ.

Cairo, Egypt.

THE AMERICAN CHRISTIAN LITERATURE SOCIETY FOR MOSLEMS

THERE are some things which Missionary Societies have found they can do better unitedly than independently. One of these is the production and distribution of Christian literature.

In 1910, through the zeal and initiative of Dr. Samuel M. Zwemer, a group of friends were brought together for consultation and prayer, with a view to providing an American base for the Nile Mission Press of London, with which Dr. Zwemer was actively connected. This group organized "The New York Auxiliary of the Nile Mission Press." The policy during the first few years of the life of the organization was to make special appeal on behalf of specific objects of need connected with the life and work of the Nile Mission Press of London. Perhaps the most distinct work done was the securing of $29,200 for the building in Cairo which the Nile Mission Press now uses as its headquarters in Egypt. In addition to this, however, contributions were obtained for the current budget of the Nile Mission Press, and in this activity the New York Auxiliary was associated with a similar Auxiliary in Pittsburgh, Pennsylvania.

As time elapsed, and the contacts of the Auxiliary multiplied, an earnest desire manifested itself among donors for an independent American organization which might make a stronger appeal to American givers, and which might also widen the scope of its services so as to co-operate directly with agencies producing and distributing literature in other Moslem areas than Egypt. Thus it came about that in 1915, the American Christian Literature Society for Moslems (alphabetically referred to as the A. C. L. S. M.) was organized and incorporated. The new organization continues, however, in sympathetic relationship with the Nile Mission Press of London, and serves as a channel for contributions from America to England. On its Board of Managers are representatives of at least five different churches and missionary bodies, so that the interdenominational and union character of the organization is well established.

The Society's methods of work are simple and safe. For the guidance of the Board of Managers in the making of appropriations, Advisory Committees are formed in the areas in which it is desired to work. These committees are made up of representatives of missions operating within the missionary areas and serve to acquaint the American society with the needs of these fields and the mature judgment of these missions. The activities in America which aim at collecting funds and administering the interests of the Society are for the present wholly of a volunteer character and the successes achieved have depended for the most part upon a group of friends in New York who have contributed time and thought to the activities of the Society and the hospitality of their homes to group meetings or larger meetings at which the Society's work was presented. Prayer Circles have been formed at a number of points, and there are strong Auxiliaries at other points co-operating in extending interest and support. The treasurer of the Society is Mrs. E. E. Olcott (322 West 75th Street, New York City) and the corresponding secretary, Mrs. J. M. Montgomery (P. O. Box 888, New York City).

During 1917 the Society's activities centred in Egypt. Through its Advisory Committee, publication of literature such as the following was promoted: "The Sinlessness of the Prophets," "Bible Exposition Series," "El Hadaya," "Choice Sermons," "Character of Jesus," "Fact of Christ," "Many Infallible Proofs," and "Marks of a Man."

Through the co-operation of the Society a gift of $2,000 was secured from the Milton Stewart Evangelistic Fund for the publication of Dr. Torrey's book, "What the Bible Teaches," and a number of tracts. This contribution was sent direct to Cairo and does not appear in the Treasurer's Report, a summary of which is as follows:

REPORT OF TREASURER

JANUARY 1ST–DECEMBER 31ST, 1917

Receipts

January 1, 1917, Balance in hand		$152.82
For General Fund:		
From Memberships Fees and Donations		1,995.94
For Nile Mission Press, London:		
Legacy of William W. Borden	$17,062.50	
Pittsburgh Committee	129.00	
Designated Gifts	30.00	
		17,221.50
Specials		24.90
Total		$19,395.16

Disbursements

Investment of Life Memberships	$200.00
To Nile Mission Press, London	17,321.50
Advisory Committee, Cairo	1,450.00
Home Expenses, printing, postage, adv., etc.	125.58
Specials	27.50
	$19,124.58
Balance on hand December 31, 1917	270.58
Total	$19,395.16

During 1918 the Society plans to extend its activities to two new spheres in so far as its resources will permit. First, China. This decision followed immediately upon the visit of Dr. Zwemer, the Society's original founder, to China. What significance has attached to that epoch making visit, readers of THE MOSLEM WORLD all know. The attention of the missionary forces in China has been turned to what is not so much a peril as a rare opportunity—a hitherto undeveloped opportunity—of winning Chinese Moslems to Christ. Into this field, whose first requirements lie along the line of Christian literature, the American Christian Literature Society for Moslems desires to enter in co-operation with other stronger agencies.

The other field into which the Society wishes to enter, at least in a co-operative way, is that of Moslem childhood. Islam has cruelly shortened childhood days. It has thrust boys and girls all too soon into the responsibilities and realities of adult life. But under western and especially Christian influence, this period of childhood is being extended. It needs enriching. This calls for Christian literature especially adapted to children.

REASONS FOR A FORWARD MOVEMENT

Some of the considerations which have stirred the Society deeply and which figure in its plans for a marked forward movement at this time were gathered up in an address given at the annual meeting of the Society, held in New York on January 24th. Among these considerations are the following:

The power of the Turk is waning. This is an historical fact which places a new significance upon the opportunity for freedom of thought within the Moslem world. The Turk is retreating. It is not the beginning, it is the finish of his retreat, thank God! Across the past century Mohammedan political power has been disintegrating, but Turkish rule vanished from Egypt with the beginning of this war when a British Protectorate was declared. From Mesopotamia and Persia the Turk is also withdrawing. These are great movements of God. What a Christmas last Christmas (1917) was, with Jerusalem and dear little Bethlehem in the hands of Christian nations again! The Turk is retreating; he is altogether out of Africa. Do you realize that? He is almost out of Europe and because his power is waning a new day of freedom in thought-life and in religious life is dawning. This is a challenge for a forward movement in the production of Christian literature.

The horizon of Islam is broadening. Few there are who realize how wonderfully this war is being used to broaden the thought-life of Islam. From Algeria and Tunisia, from Egypt and India thousands of Moslems have gone to France to serve either in the native battalions or in the fighting ranks. As these go back to their homes in the hinterlands of Africa, in the remote villages of India, they will tell the story of how they went over the great waters, how they saw the white man's houses rising to the very heavens, and how his great cities are spread out like the forests of Africa. And as they talk, and talk, and talk,—as they undoubtedly will—the horizons of Mohammedanism that were hitherto so contracted and narrow, so hedged in by ignorance and prejudice, will be pushed back and broadened as they never have been before. With this broadening of the horizon of Islam, a new opportunity develops for Christian literature.

The influence of Christianity is penetrating. The other day a cablegram appeared in the public press telling of the continued operation during the war of Robert College at Constantinople and the Woman's College on the Bosphorus and stating frankly that the children of leading families in Turkey were in attendance. It is a fact that we are recognizing on every hand, that the influence of Christianity is penetrating into every circle of Mohammedan life. The old days of Islam have passed. A new day has dawned and it calls for Christian literature.

The alignment of Mohammedanism is changing. The sword of Islam has been broken, but this does not mean the disappearance of the Moslem faith. It simply means a new alignment. The old argument of force is ruled out, but a new argument has appeared, the argument of reason. The centre of influence in the Mohammedan world has shifted from the political centre at Constantinople to the intellectual centre at Cairo. Because of all this, the printed page gains a new significance. Christian literature takes on a new value.

Lastly, the promises of God are challenging. We do not despair of the Moslem world. We believe God is going to save the Moslem world, save its peoples from all those influences that have been their sorrow and their disgrace. Our eyes are seeing the very things for which men of faith have long waited and for which women of prayer have long interceded. In the proposed advance of this campaign of love the promises of God bulk large. Because we have these promises and because they challenge us to great expectations within the Moslem world, we must attempt great things along the lines of Christian literature for this Moslem world that it may be saved.

CHARLES R. WATSON.

Philadelphia, Pa.

NOTES ON CURRENT TOPICS

Reform Movements Impotent without Christianity

The Rev. J. L. Macintyre writes in his interesting paper on movements toward social and moral reform in the *Church Missionary Review*, showing that these movements have an essential weakness and limitation because of their fundamental error in attacking the external results and not the evil within. "They lack the driving power and confidence," he says, "which come naturally from faith in God. Many educated Moslems of to-day are feeling that the seclusion of their womenkind is a mistake and an effectual bar to national progress, and there is a movement on foot to abolish the veil with all its attendant consequences. There is great danger though that the liberty may soon degenerate into license, and they do not realize that what is needed is a fundamentally different conception of the relationship of men to women; a conception which with its attendant responsibilities is quite foreign to the Koran and can be found only in Christ. At the time of the revolution in Turkey the Committee of Union and Progress put forth a most enlightened programme of liberty and equality and reform, yet under their régime the massacre of their Armenian fellow-subjects has been far more awful and far-reaching than ever took place before. The real cause of all the wrongs done by man to his fellow-men is that his heart is estranged from God, and until a right relationship between man and God is established, these evils will never be abolished. These movements may prepare the way of the Kingdom; they are certainly an evidence that God is touching the hearts of men; but they leave the fundamentals untouched, and at best can only prepare the ground for the sowing of the good seed. Thank God we know the only sure remedy for all the misery that man's lust and cruelty and selfishness works in the world, and that we are ambassadors for Him Who came to proclaim deliverance to the captives and to set at liberty them that are bound."

Singapore: As Strategic Centre

In considering the question as to the most important centre from which to influence Mohammedanism throughout Malaysia the first thing to be decided is:—Which of all the races in the Malay Archipelago is exercising the strongest influence for spreading the doctrines and practice of the faith, and for inducing the races which are still pagan to become Moslems?

Only one answer seems possible to that question. In spite of the fact that the population of the little island of Java is probably not less than seven-eighths of the entire population of the East Indies, and that the inhabitants of that island (Javanese, Sudanese and Madurese) provide by far the largest number of those who go from Malaysia to perform the pilgrimage at Mecca, yet there can be no doubt that the people of Java have never been the most influential Mohammedans in this part of the world. History shows that Islam has been spread throughout Malaysia not by the people of Java, but by the Malays of the East coast of Sumatra and the Malay Peninsula.

In the early years of the Mohammedan invasion the most powerful kingdoms in the Northern part of Malaysia were Acheen, Pasai, Haru, and other places of North Sumatra, and Malacca and Kedah on the Malay Peninsula. Manjapahit was the only really strong Mohammedan power in the South, and its influence was not to be compared with that of the numerous Malay kingdoms, which extended as far South as Bentan (now Riau), Indragiri, Jambi, and even Balembang, though Javanese influence was always strong at the latter place. The great founder of Singapore, Sir Stamford Raffles, writing nearly a hundred years ago says, "The Arab *sheikhs* and *sayids*, whatever doctrines they failed to inculcate, never neglected to enforce the merit of plundering and massacring the infidels; an abominable tenet, which has tended more than any other doctrine of the Koran to the propagation of this religion." He further states that, at the time he wrote, the Malay chiefs were constantly engaged in warlike and piratical expeditions, with the approbation of the Arab traders, in which they made slaves of all captives and the survivors of the crews of those vessels which fell into their hands. As the result of such expeditions, Malay communities speaking the pure Malay language, as it was then and still is spoken on both shores of the Straits of Malacca, were established even as far as the North and West coasts of Borneo, as far South as Banjermasin, along the east coast of the Malay Peninsula, and as far North as Cambodia. Undoubtedly it was the Malay race from East Sumatra and the Malay Peninsula that carried the sword of Allah through the entire Archipelago, and was mainly instrumental in converting the weaker and less venturesome tribes to the religion of Mohammed. It is also a remarkable fact that even to the present day the common expression for becoming a convert to Islam is "masok Malayu," that is, to become a Malay.

To-day the Malay-speaking Malays have still the strongest influence for Mohammedanism everywhere in Malaysia, and the Malay language, spoken in its greatest purity in the Southern part of the Peninsula, and called by the Dutch the Riau-Lingga, dialect of Malay, is the literary language of Islam for the entire Archipelago. The Malay kingdoms of Sumatra and Borneo have lost a good deal of their former power, and the strongest and most influential Malay rulers at the present time are those under British protection on the Malay peninsula. In the Dutch area the Mohammedan rulers do not appear to have the same prestige that they enjoy under British patronage, and this is probably one reason why the centre of Mohammedan influence in Malaysia must be looked for in the British area, and why Singapore, being the seat of British government in Malaysia, is politically the most important centre.

Moreover the geographical position of Singapore makes it the great centre of trade and commerce for both the British and Dutch areas. It is the great collecting and distributing centre for the trade of the entire Archipelago. An immense number of steamships and sailing vessels trade between Singapore and all parts of the Peninsula and surrounding islands. Singapore is the centre of the pilgrim traffic, for nearly every steamer which carries the pilgrims to Mecca starts from this point, and it is here that they disembark on their return. Here we may come in contact with men of every race in the surrounding islands, and the census returns show that large numbers of Javanese, Boyans, and even Bugis from distant Celebes are permanently resident here. Singapore is undoubtedly the most cosmopolitan city in Malaysia. It also seems to be the centre of the Mohammedan literary propaganda for the Dutch Indies as well as for the British area, and it is doubtful whether there is any other place in Malaysia where so many Malay books, pamphlets and newspapers in the Arabic character are being printed and published. In the Dutch Indies the newspapers are printed for the most part in the roman characters, and their influence is not by any means exclusively Mohammedan, for many, perhaps most of them, are printed and published and read principally by the Chinese.

In view of all these circumstances one can hardly avoid the conclusion that it is in Singapore that the great conflict between Christianity and Mohammedanism will centre. No doubt more converts from Islam may be won in either Java or Sumatra. This has been abundantly proved by the success of the Dutch and German missionaries who have really seriously grappled with this great task which now confronts the Christian Church, for they can count their converts by the thousand, whereas the Malays boast that none of their race have ever become Christians, though this is not literally true, for a few individuals here and there have actually been baptized. In spite of the difficulties, however, it would be a tactical blunder to shrink from the attempt to meet Mohammedanism in Malaysia at its strongest point, and we believe it is the duty of the Church to provide at such a strategic centre as Singapore an adequate equipment for the conflict which must decide the superior claims of Christianity to meet the spiritual and moral needs of the men and women of every race on the face of the earth, and to set the standards of personal and national righteousness for the entire human race. Let us pray that those who are able to do large things for the Kingdom of God will not fail to provide the financial support needed for this enterprise.

W. G. Shellabear.

Good News from Java

We learn from our missionary correspondent that there is increased interest among the Moslems at Solo (Java) in the Gospel. She says: "Everywhere we find open doors. Last year we baptized 65 adults and children. This year the number up till now is 48. We have Communion services four times a year, and baptisms as a rule just before. That means that there will be two more occasions for baptism of adults this year.

The trouble just now is, that the cost of our station, because of its success, is rapidly increasing. Also, as there is an increasing need of schools (Dutch schools) for the Javanese, we are opening as quickly as possible a number of schools here, some for boarders, as the missionary influence in a boarding school is so much more effective.

Mohammedan propaganda is increasing here. The other day we had two Mohammedans from British India. They came to us for a Malay-English New Testament, as they wanted to learn the Malay language. They were acquainted with Bible stories, and told me that they did not consider the people here Mohammedans. They had a good occasion to make their observations, as we are in the month of fasting, and the most striking feature is, that everywhere in the streets the whole day long you see people eating and drinking. There is a small minority who are fasting. I myself have met some of them. But they are really an exception. What an important thing it would be if the two millions of Solo (Solo is by nearly the whole of the Javanese people considered as "The City" of Java) could get to know the Gospel message in the next few years, before it is too late. This place is one of the strategic points of Java."

Government Education in the Dutch East Indies

From the *Singapore Free Press* we take this tribute to the excellent work done by the Dutch Government on the lines of practical education. The editor deprecates education of natives in the Malay States unless it be combined with industrial training. He then goes on to say:

"We have before us the Year Book of the Netherlands East Indies, a useful publication in English from which to judge of what the Government of the great adjoining Colony is doing. In the chapter on education, it is stated that in schools for Europeans the curriculum is kept up to the standard of similar institutions in Holland, so as to enable the pupils without difficulty to continue their studies in Europe. Roughly speaking that is what we try to do in this Colony. In the Netherlands Indies there are also secondary schools for general education, and technical schools. The government has established a school of trades and handicrafts, where metal working and carpentry are among the subjects taught. These schools are for the instruction of impecunious European scholars. There are also native schools of arts and crafts, and in three of the most important towns of Java the Government has established schools for artificers, taking about two hundred pupils each, the course of training lasting from three to four years, 'and the skilled artisan who has received his training at one of these institutions easily finds employment, either at Government works, or at private industrial enterprises.' "

Malay, a Leading Vernacular of the World

The "Bulletin" of the School of Oriental Studies in London has issued its first number and amongst other valuable contributions it publishes summaries of public lectures delivered at the School during 1917. One given by Mr. C. O. Blagden on February 7th presents a number of interesting features in Malay, which he claims is "one of the leading vernaculars of the world" and which interests us as the language of millions of Mohammedans in the Middle East.

"It is a leading member of a vast family of languages, commonly styled the Austronesian, or Malayo-Polynesian, or Oceanic family, which is of Asiatic origin, but has an almost entirely insular domain. . . . Among the Indonesians, the Malays must be distinguished from the Javanese, Dayaks, Filipinos, etc.; these are cousins of the Malays, but they are not Malays any more than Frenchmen are Italians. The homeland of the true Malay and of his language is the eastern half of Central Sumatra. . . . The Standard Malay has spread far and wide. Coming from the eastern coastlands of Central Sumatra, the Malays colonised the Malay Peninsula not less than about seven centuries ago, but even now they have not occupied the whole of the interior. . . . Further, the Malays settled along the shores of Borneo, subduing or assimilating the Dayaks of that island, but only along the coastline. They also established themselves in many other places as traders, and their comparatively simple language became in time the *lingua franca* of the whole Archipelago south of the larger islands of the Philippine group. . . .

"The form of Malay which does duty as a *lingua franca* is apt to be much influenced by the various local languages with which it has to compete, and has adopted many loan words from them; so in Java, words from Javanese, Sundanese and Balinese, etc. But even the Malay of the Malays themselves contains a considerable percentage of loan words, for the race has been in contact with strangers for centuries. These words are mainly from Sanskrit, Persian and Arabic, and point to two successive eras of foreign influence; the first Indian, introducing Hinduism and Buddhism, the second Muhammadan, mainly from Southern Arabia. A certain number of Javanese and Tamil words have also come in, as well as a few from Hindustani and Chinese, and (since the 16th century) from Portuguese, Dutch and English. The flow of Arabic words into Malay is still going on, being entirely at the option of individual scholars, whose piety or pedantry may prompt them to make an unnecessarily large use of them. Malays, being all Muhammadans, are, of course, familiar with a number of Arabic words in common use in their prayers. But a good many other Arabic words have been quite assimilated to Malay, and are not, as a rule, pronounced in the Arabic fashion, which indeed Malays find it very hard to follow.

"In spite of all this foreign element, the Malay language remains fundamentally Indonesian in its phonetics, morphological structure and syntax; the amount of the foreign element must not be overrated, for though the foreign words are often important, and some of them are very frequently used, their percentage to the whole vocabulary is very small.

"The chief difficulties in learning Malay consist in remembering a large number of words, for it has a large vocabulary; in the correct use of its morphological system of affixes, *i.e.*, a limited number of syllables having no separate existence but capable of being prefixed or suffixed in certain cases to the simple, unextended word (which otherwise suffers no change); and in a thorough grasp of the syntactical structure of the language."

Arabic Literature in Java

De Locomotief of Java reports increased importation of Arabic books into Java from Cairo, Arabia and Singapore. In the year 1916 Arabic books to the value of over ten thousand *guilders* were imported at Samarang alone. The Ahmadiah sect in India is also active at present in spreading its literature throughout Java and organizing a campaign of propagandism. The *Office Musulman International* at Lausanne, Switzerland, is also covering Malaysia with its propagandism. Some of this may be purely religious but as the head of this international bureau and many of his associates belong to the ex-Khedive's party of Egypt we suspect much of it is political in its character. In Sumatra a much larger quantity of Turkish literature from Turkey has recently been imported.

The Study of Arabic by Englishmen

In a public lecture on March 14th, 1917, at the School of Oriental Studies in London, Dr. T. W. Arnold, C.I.E., strongly urged the wider study of Arabic among Englishmen. "It seems strange," he said, "that living under such favourable conditions for acquiring a knowledge of Arabic, so few Englishmen whose work carries them to the East care to do so. I have not in mind so much professional students, members of academic bodies; but what this country needs is more amateurs, men who take up the study of the language for the love of it, out of a feeling of personal interest unconnected with any professional occupation. . . . It may seem strange to call Lane an amateur, but I use it as a term of honour for the student who pursues his particular branch of learning apart from any academic centre. . . . Now Lane's works—his great Lexicon and his 'Manners and Customs of the Modern Egyptians'—are monuments of erudition that are unsurpassed in any language of Europe. . . . I might mention the names of a number of lesser lights, but what we need is a larger circle of students working at and interested in Arabic."

Dr. Arnold went on to discuss some of the special opportunities which there are for pioneer work on the dialects of living Arabic. "The work of Mr. Willmore has removed from English scholarship the disgrace of having neglected the study of living forms of Arabic speech. But in so vast a field for activity it stands alone, and that too where Englishmen have had such unequalled opportunities. . . . The same kind of work has to be done as has been accomplished in this country with such interesting results by the Dialect Society. It has only recently come to be recognised that the various Arabic dialects are not debased forms of classical Arabic, but have lived an independent life of their own, preserving often (especially in their morphology) early characteristics which can be traced back beyond the time when reverence for the Qur'ān caused the dialect in which it was written to become the established medium of literary expression.

"The amazing fact is that these many forms of Arabic dialect should have maintained a continuous life, side by side with so powerful a literary tradition. In Syria, for instance, Von Kremer maintained that almost every town and village had a separate dialect; this is no doubt an exaggeration, but it is easy to distinguish four main divisions of the Syrian dialect. . . . In Baghdad it is possible to distinguish even between the forms of speech that prevail in different quarters of the city, and as many as six dialects may be enumerated. . . . Apart from the historical basis for the differences between the dialects spoken by Jews, Christians, Bedouins and other Muhammadans, there are the various foreign influences that have profoundly modified the daily vocabulary: Persians, Afghans, Indians, Kurds and Turks have variously affected the common speech of the quarters of the city they frequent or have settled in. The study of the Arabic dialects, therefore, is hedged about with peculiar difficulties, and there is room for the labour of any number of investigators. . . .

"The student of Arabic literature must then turn from the dialects to the classical language. And what an attraction there is in this literature of thirteen centuries that touches on every theme of human thought and activity! There is hardly any subject within the whole range of human interests to which some part of Arabic literature has not made its contribution; and it possesses characteristics peculiar to itself which vindicate for it a very special place among the literatures of the world,—and this expressed through the medium of a language of a marvellous subtlety."

Why the Holy War Failed

The Rev. John Van Ess of Busrah contributes an interesting article to *Neglected Arabia* on this subject and gives five reasons why the attempt to stir up the Arabian troops to a holy war failed. We summarise:

"1. Islam has become too materialistic to respond to a high spiritual call. Only once in the life of Islam has she reached that height. The efforts of the Wahabis in Nejd in the early nineteenth century were an abortion except locally. The opportunism of Mohammed himself has entered into the very fibre of the Mohammedan, and the promise of high price for grain, sheep and dates, when the British should arrive filled the whole horizon of the Mesopotamia Arabs at least.

"2. Islam lacks the courage of the initiative. True enough, Moslems are missionaries for their faith everywhere, but it is not the activity of initiative but the momentum of habit, or rather the result of their testimony which, be it said, is the strong point of their faith, and one by which we might do well to profit. Save in Central Africa, Islam is on the defensive—placed so by Christian missions—and in Arabia we hear everywhere from Moslem lips, 'each according to his faith—and Allah knows.' The Germans, however, keenly discerning this lack of initiative, tried to supply the same by organising massacres with the hope of whetting the Moslem taste of blood. When a German Consul General was asked how he could thus betray human confidence, he said: 'When my Government orders, I am but a machine.'

"The Englishmen who were interned at Bagdad and were sent across country and later released, told Mr. Van Ess personally of having seen German officers with 'Holy War' inscribed on their military caps.

"3. Fear of the oncoming Christian, Shades of Mohammed! And yet I know that one whole evening a large gathering of leading Moslems in Ashar, a suburb of Busrah, discussed the advisability of enlisting in the Jihad, and the argument that dissuaded them was the severe punishment that would be meted out by the British when they should arrive.

"4. But the most gratifying reason was the feeling of fraternity between Moslems and Christians. We missionaries openly, even in the Hamidian régime, proclaimed our love for the Moslem but our abhorrence for Islam. We were made objects of scurrilous editorials in the native press, of violent fetwas by leading ulema. Yet when the dark days came, the girls' school was closed, not because there were no girls, but because every foot of the mile which my wife travelled daily to the school was fraught with danger from flying bullets. Three of our evangelists were excused from military service because they were readers in the church, which everybody knew existed to preach the Gospel to Moslems. Every day the hospital was full and the clinic was crowded. And during the reign of terror after the Turks had evacuated the city and before the British came in, Arabs even brought us loot as a present!

"5. Deep down in the hearts of Moslems is the conviction that the 'last days' have come and that the crescent is waning. Did not Mohammed himself say, 'This (my) religion began as a strange thing and shall return and become a strange thing even as it began.' They feel, even though they do not in so many words understand the inevitability of victory on the part of Him who said, 'I have overcome the world.'"

The New Flag of the Kingdom of the Hedjaz

A new flag of the kingdom of the Hedjaz as described in *Al Kibla* and as we saw it over the public buildings in Jiddah during a recent visit is quite different from any flag the Arabs have ever carried in battle. It has no inscription and no symbol. It consists of a red wedge with the broadest end toward the flag pole about one third of the way across the field; the remainder of which is divided into three equal parallel stripes, black, green and red. No particular significance is attached to these colors save that all of them have had their use in the history of Islam by different factions and periods. Green of course is generally considered the sacred color.

In Quweit there is also a new flag at the sheikh's palace. The star and crescent of Islam, as Sheikh Mubarak used to describe it, or of Turkey as the Ottoman officials claimed, is replaced by a red flag with the simple word "Kuweit," in white on it. This indication of independence is a part of the separation of nearly all Arabia from Turkish claim or authority.

The Turanian Movement

In the *Times*, January 4th, 1918, there was an interesting article on the origin of the Pan-Turanian Movement from which we quote the following as supplementing the article in our present issue on "the Turkish Races and Missionary Endeavour":—

"The Turkish national movement is similar in kind to the earlier movements of other nationalities in the Ottoman Empire. It draws its intellectual inspiration from Europe, like them, and is at the same time a spontaneous phenomenon. In Europe the Magyars, Serbs, Greeks, Rumans and Bulgars have extricated themselves from the Ottoman chrysalis in turn, and now it is the turn of the Turks in Anatolia. For the Turks too have been a subject people. The original Ottoman principality comprised only a tiny portion of the Anatolian Peninsula. The rest belonged to independent Turkish States, which offered a more stubborn resistance than the Balkans to the Ottoman conquest. It made little difference that in Anatolia conquerors and conquered were of the same religion and speech for the Ottoman Empire in its first phase was the antithesis of a national State. It was a military dynasty and a cosmopolitan administration and the only privilege it accorded the Anatolian Turks was to spill their blood on the Danube and in Yemen especially since the early nineteenth century, when conscription was substituted for the Christian-descended Janissary standing army, the blood tax has been levied from the Turks out of all proportion to the other nationalities of the Empire.

"The Turkish national movement began after the Ottoman Revolution of 1908, and its aim was to raise this people—at once the mainstay and the victim of Ottoman Imperialism—to a better condition. Like most national movements in Europe, it started from the linguistic side. Osmanli Turkish, the official and literary language of the Ottoman State, was as remote from the Turkish of the Anatolian peasantry as the Stambuli Effendis were from the peasants themselves. It was saturated with Persian and Arabic words and idioms and the Nationalists agitated for the expulsion of these from the language and the restoration of Turkish equivalents. This 'pure Turkish' campaign was followed by efforts in favour of primary education, the emancipation of women and the improvement of the peasant's economic condition. It was a genuine social revival, like those which had previously accompanied the liberation of the Bulgars or the Greeks, and, if left to itself, it might have led to equally beneficial results. Unfortunately it took a different turn after the Balkan War.

"The new national feeling, while it made the Turks conscious of their difference from Persians and Arabs, also reminded them of their kinship with other Turkish peoples, for no less than 70 per cent of the Turkish-speaking population of the world is to be found outside the Ottoman frontiers. This Pan-Turkism was as natural a corollary of Turkish nationalism as Pan-Slavism was of the separate nationality movement among Russians, Jugo-Slavs and Czechs, but at the same time the conception of it was an importation from Europe.

"The Turkish nationalists had no intellectual background of their own; they were largely influenced by a single book from the pen of a French Orientalist, M. Léon Cahun, which happened to pass through their hands; and to label their new discovery of Pan-Turkish kinship they borrowed a European scientific term. From '*Turan*,' the name in Persian mediæval epic for the Central Asiatic steppes, European philologists had coined the word 'Turanian,' to denote the 'agglutinative' group of languages in North eastern Europe, Hungary and Asia. The Pan-Turkish enthusiasts seized upon the appellation for themselves. . . . Then came the Balkan War, and the Pan-Turanian, like the Pan-Islamic, movement was converted into a political weapon by the Committee of Union and Progress."

Our Duty to Palestine

In the November *Church Missionary Gleaner*, a writer who has had many years' experience among Mohammedans, in an article on "Palestine Before the War and After," says:—

"What attitude is the Church going to adopt after the war is over towards Palestine, the 'Cradle of Christianity'? If she is as lukewarm in the future as in the past, and leaves her task to a Church that hates the Moslem and does not believe in the possibility of his conversion, or points to the paucity of past baptisms and says the game is not worth the candle, the very hope the war gives will be dashed to the ground. It cannot be! The land of Bethlehem, and Nazareth, of Gethsemane and Calvary, of the victory over the tomb and the Ascension from Olivet, is of such strategical importance to the Church that she dare not allow the Crescent to hold undisputed sway over the Cross. I can well imagine a Moslem of Africa, of India, of China, saying: 'Why the very land of your religion's inception bows before our Prophet!' Is it not a reproach to the Church that such a statement should be possible?"

Islam After the War

Canon W. H. T. Gairdner in a message to missionaries in India puts the issue clearly between Islam and Christianity in their mutual relations and shows that this will not be changed after the war and that through our message, our mission and the passion of Christ for our Moslem brethren it will not be changed by the issues of the war.

"It is monotheism without the Christ of God; and therefore without the God of Christ. For though a certain character, called Jesus Christ, is mentioned, that character is totally devoid of interest; it is lost in the crowd; overtopped by more dominant personalities, more important Messengers; it was not the eternal Beloved; did not institute that feast of the broken bread and the poured-out wine; did not for love's sake lay down life; did not shed blood; did not die nor rise again; did not ascend to the right hand of Power, to perpetual intercession and dynamic life for men. Thus the Koran, and thus every Muhammadan book and every Muhammadan believer from the days of the Arabian till to-day.

"Speaking dispassionately then, speaking without cant, honestly and with decency of clear thinking in the light of plain facts, can these two things—that great Assertion and this great Denial—be reconciled? Is the name of our Father which is in Heaven equally hallowed, and His will equally done, in the solemn assertion and the solemn repudiation of these things?

"It cannot be so, and it is not so.

"Apologists both in Christendom and Islam would have us believe that equally both systems have come to stay (presumably, therefore, that both are equally true), and that we should settle down to the thought that the two sister-religions should and will pursue their respective tracks in the civilising of humanity.

"We are not called on, it is true, to say what may be the purpose of God for Islam in His world to-day, now that it is in being in the midst of the nations. Divine Providence had a task for the Roman Empire even when it was working against the Church of God, and when that Church was silently working to subdue that Empire to Christ. In the same way, the Church leaves to Divine Providence to assign to Islam its historic task, while looking forward with clear vision and marching forward with unhesitating feet to the bringing of Islam into the obedience of Christ; when it will not abandon but re-read its own name, 'Surrender,' and find that it means 'Surrender to Allah and to His own Messiah.' Are we clear about this? Islam on its side is perfectly clear-sighted about these questions. It is working ceaselessly, and we know that every convert won is not only hopelessly lost to the Church of Christ, but sets himself immediately into an attitude of considered antagonism—except at coalition public meetings in London, the object of which, however, is *wholly* to advance the interests of Islam. Thus sacred duty and logical inevitableness coincide, as they are always sure to do.

"The universal breaking up caused by this war will assuredly bring new opportunities and many increased facilities. Yet, the difficulties of the task of bringing Islam into the obedience of God's Christ will be as great as ever they were. The new opportunities will not lessen the spiritual and intrinsic difficulties: they will simply make possible new approaches. To the great Assertion the great Denial will still bring the great Refusal; for here we are dealing with spiritual, not political, facts. Nothing, again, is to be hoped from internal reform—the spread of a sort of Protestant Reformation—in Islam; for, as a matter of fact, it is by precisely these educated persons and reformers that anti-Christian religious movements are fostered and Islamic propagation movements initiated. The more tradition is given up, the greater will be the prominence given to the Koran. And this 'shortening of the lines' and surrender of very easily assaulted positions may, in truth, only prove a strength to Islam.

THE ONE HOPE

"Therefore, not in anything human whatsoever must hope be put for the task of achieving the apparently impossible; neither might nor power—political; nor gold nor silver—material; nor new possibilities of successful argumentation—philosophical; but

" 'O Israel, hope in *the Lord,* from this time forth and for ever more.'

"In the Lord, the Lord's Christ, the Spirit of Jesus (these three are one)."

The Political Failure of Islam

An able article on this subject appeared recently in *The Social Reform Advocate* of India by Professor Homersham Cox which seems to have aroused interest in certain centres of Mohammedan thought. The *New Era,* the Mohammedan weekly recently started in Lucknow, while admitting the fact of the failure of Islam as a secular force refuses to accept the explanations passed in review by the learned Professor. This paper is inclined to attribute the political failure of Islam not to overreligiousness, nor to a rigid adherence to the law, nor to the worldliness of the Mohammedans, but to the dead weight of convention preventing the spirit of the creed from working itself out to full advantage in the social and political life of the Mohammedans.

Educational Progress in India

A new Moslem college has been established in Madras Presidency at Vaniambadi and the Islamia College at Peshawar is vying with the one at Lahore in its ambitious program for Moslem higher education. There are plans on foot for a new Moslem University at Hyderabad, Deccan and also in other centres the leaders of education are stirring their backward community to remove the reproach of ignorance and illiteracy which still rests so heavily on the Moslem population. The moral ideals of this modern educational movement are well expressed by Principal Henry Martin, M.A., of the Islamia College, Lahore, in the Students' Hand-book for 1917. After emphasizing the need of earnestness, diligence, politeness, and so forth, he writes: "Thirdly, you should remember that this is a Mohammedan College and most of you are Mohammedan students. It is not enough to be called a Mussulman and to profess the faith of Islam. Profession is nothing without character and conduct. You have to try daily to live up to the ideal of conduct held up before you in the Holy Quran and in the life of your Prophet. If you do this you will be not only good Muslems but true gentlemen and good men." We wish that all British principals and professors in these Moslem colleges would read something of Islam in its original documentary sources before unreservedly holding up such ideals as sufficient.

The Ben-I-Israel of Afghanistan

In a paper read by Sir Thomas H. Holdich, K.C.M.G., before the Indian Section of the Royal Society of Arts, the lecturer described the home of the Ben-i-Israel, who, he said, belong to (if they do not comprise) those Durani clans who established themselves as the dominant power in Afghanistan after the death of the great Persian ruler, Nadir Shah, in the eighteenth century. It was a well-watered and fertile land, bright and warm with sunshine in summer and wrapped in the snowy mantle of an Eastern Switzerland in winter. The Ben-i-Israel are all Mohammedans, of the Sunni sect, and there are certain curious traces of Levitical ritual in some of their observances. They maintain that they originally came from Asia Minor, and they are undoubtedly immigrants from the West. They possess in a very marked degree the Hebraic cast of feature and character; but the lecturer emphasised the necessity of distinguishing between the Jew and the Israelite. The Afghan hates the Yahudi, or Jew. Referring to the name Kabul, Sir Thomas said that there was no difficulty in identifying it with that of a well-known place mentioned by travellers in Palestine and one of the cities given by Solomon to Hiram. The identity of a place-name in localities so widely separated as Syria and Afghanistan was at least curious, if not significant.

It might be interesting to know how the Ben-i-Israel could have reached the Kabul valley from Armenia, or from any other district "beyond the Euphrates," to which they were originally carried captive. There was a time when, across the width of Persia, by at least two world-old high roads, the slow caravans passed and repassed from Central Asia and India to Syria and the West. Then came the sweeping hordes of the Northeast, to interpose a barbaric wedge which practically shut the main gates of the Eastern trade, and the sea-borne trade sprang into existence. Now, again, there appears in the not very remote future the chance of a revival of that old-world honoured overland trade which existed before the days of Israel. Who could well doubt that the centre of conflicting interest in the present war is trending towards Constantinople (with all it stands for in the Mediterranean, in Egypt, in Asia Minor, Mesopotamia, and ultimately in Persia) as the final issue to be fought to a finish between Germany and Russia? Two notable events had lately been recorded in the progress of Eastern affairs bearing directly on this important question of overhead communications: the first railway had been opened in Persia, and the Taurus had been pierced by the Germans. The rights of the highways through Persia, if not Persia herself, had become the desire of Western nations, and we heard loudly-expressed political aspirations for the open "road to the East." What did "the East" mean? Did it mean Persia and Central Asia, or did it mean Afghanistan, India, and China—or all of them? Sir Thomas thought we might take it that it meant India directly, and the rest ultimately.

Dr. Moses Gaster (Chief Rabbi of the Spanish and Portuguese Jews) said that he remembered a lecture over which Lord Reay presided some years ago, when pictures of Pathans were shown, and one might have thought they were Jews who had walked out of the ghettos of Russia. We knew from Josephus that large numbers of Jews lived beyond the Euphrates in ancient times, and there was a legend of a Jewish traveller who, in the ninth century, visited various Jewish tribes in that part of the world. Apparently he started from the coast of India, or the Persian Gulf, went to the North, skirted the Black Sea, touched Southern Russia, and walked back through Syria to Ethiopia. Several centuries later the same story appeared in Europe as the legend of Prester John, very little being changed but the name. Later than this story of the early Hebrew traveller was a very ancient Persian document, written in Hebrew characters, which had been discovered in the Treasury of Egypt. It was dated about 1020, and came from Jews living in India close to the Afghan border. Then there was in mediæval times a big colony of Jews in India, to whom the other Jews refused recognition, because of some peculiar customs, they having become more or less assimilated with the local population. Another link in the tradition was furnished by the black Jews of Cochin, who had still further changed.

Colonel Yate said that nobody who had lived with the Afghans, as he had done, week by week and month by month, would doubt that they were bona-fide Israelites. He had ridden with them all day, fed with them, sat up by the camp fire talking with them, and found that they firmly believed they were Ben-i-Israel. He did not see why people who had no great personal dealings with Afghanistan should doubt their statement. He congratulated Sir Thomas Holdich on his Biblical knowledge; he (Colonel Yate) had not previously known that the word Kabul was in the Bible at all. We had seen recent references to an Armenian settlement in Persia 300 years old, where the settlers had given their habitation the name of the place they had come from, and it was certainly possible that Israelites who had been deported beyond the Euphrates and had wandered for centuries, when they settled down in Afghanistan would give their new settlement the name of the city from which they had originally come. Sir Thomas Holdich had opened up vast possibilities for the future. He agreed that the Ben-i-Israel were the dominating tribe of the great kingdom holding the gates of their enemies—the great passage of the Hindu Khoosh both east and west. He looked upon the Amir of Afghanistan as a real warden of our marches. The Amir had been a most faithful ally throughout the war and had kept the whole country quiet.

On the Northwest Frontier

The mission hospital at Dera Ismail Khan has a branch hospital at Taak, forty-two miles to the northwest, in the direction of Gumal Pass into Afghanistan. The doctor in charge, Dr. N. Williams, is both son and successor of the Rev. Dr. J. Williams, whose influence among the tribesmen was very great. Of the son it is said that to him Jesus Christ is the freshest and most real of realities. Dr. J. F. Richardson writes: "I have never yet met any European Christian for whom I could feel greater admiration; and I am sure my predecessors here and the thousands of wild trans-frontier and local friends of his would express the same opinions with regard to him."

Among the workers at the Bannu medical mission in 1916 was a young Pathan, who was attracted to Christ by the kindness and teaching he received in the Peshawar C. M. S. hospital. He is an Afridi and was a mullah and for the last year he has been working in the hospital as a dresser.

A Mohammedan College for South India

"The generosity of His Highness the Nizam of Haiderabad will enable the Mohammedan community of South India to have a well-equipped College at Vaniyambadi. His Highness has promised a building grant of Rs. 25,000 and a recurring monthly grant of Rs. 1,000 for five years, so that the financial stability of the college might be placed on a firm foundation. It is therefore entirely in the fitness of things that the Mussalman leaders, among whom must be mentioned such well-known gentlemen as the Hon'ble Mr. Yakub Hasan and Nawab Ghulam Ahmed Kalami should have decided to associate the Nizam's name with the proposed College. The circumstances we have mentioned undoubtedly render it appropriate that the proposed institution should be called the 'Oosmania College.' But the proposal seems to have given great umbrage to a small clique of wealthy individuals who are led (or misled) by the fanatical Mullahs and who dislike the idea of the *Nizam's* name being perpetuated in connection with the proposed College. The Mullahs like the Hindu Pandits are fossils of an unnatural type and like the latter are utterly out of touch with the progressive tendencies of the times. The value to be attached to the Mullah's opposition can be readily understood when it is mentioned that they opposed bitterly the late Sir Syed Ahmed Khan's efforts to promote English education among his co-religionists on the curious ground that education on modern lines is prejudicial to Islam as though that religion (as it has been well remarked) rests on such tottering foundations that they would be undermined by a study of philosophy and science. We hope that this petty squabble will soon be a thing of the past and that the leading men of the community will devote their entire energy to the more important and enduring task of advancing the cause of education among the South Indian Mussulman youths.—*United India and Native States.*

A Cairo Moslem Preaching Christ in Bombay

Dr. L. Joshi writes in the *C.M.S. Review:* "We were surprised one night by an Arab merchant of Cairo bringing to us a Hindu lad, asking us to take care of him as he had nobody in Bombay.

"Quite a large number of people have come to us for discussion and inquiry. One incident is worth relating. One evening, while the Arab merchant above, was conversing with us and telling of his friendship with our missionaries in Cairo, two Bohra gentlemen came in (this was their third visit to us). We all retired into our parish hall. The Bohras brought with them poems to prove that even Mohammed and other Mohammedan saints had to pray to Christ when in great difficulties. To our great surprise the Arab gentleman proved to them from the Koran that there was no other Saviour but Christ. A Sunni preaching Christ to Shiahs in a Christian hall! He said to them that if it was not for the danger of his being cut to pieces at Cairo, he himself would have boldly accepted Christ. A few days later the Arab gentleman came again, and gave a donation of Rs. 10 to our converts' home. Truly such faith was not found even in Israel!"

News from Kansuh

"Hardly a day ever passes," writes the Rev. H. French Ridley, "without some Moslems coming into our guest room. It is very few that begin to argue when I am present, though sometimes they tackle our old door-keeper an earnest old soul of 76. Many of them have heard far more of the Gospel than the Koran and often pass remarks which show how the Gospel is working its way round their thoughts for often their remarks are contradictory to the Koran. I believe that they are in their hearts secret believers. The advent of the present General has strengthened the local position of the Moslems considerably. He has been here three and a half years and during this time they have built a fine mosque destroyed during the rebellion and which was lying waste until the coming of the present General. The Ahungs have exerted once more power and for over a year they have compelled the women to wear cloth hoods. They are *hoods* not *veils* for they do not cover their faces. The General is a native of Hochow and scores of Ahungs have come from Hochow and have gone to Moslem villages and usurped the positions of the local Ahongs thus causing much friction. To such an extent has this usurpation taken place that it is fermenting trouble. Some have said that if the General was removed from his office here and went elsewhere the people would rise up and turn out all the usurping Ahungs and in some cases they might not get away with their lives. The General may know nothing of the dissatisfaction. It is the fear of the General and his Hochow soldiers that keep the people quiet. These Ahungs have been thrust upon the people against their will and they have to provide for them and most of them are accompanied by a few mullahs all to be supported by the village. The General himself, is a very cheerful, open-hearted, homely man, but is surrounded by a large place hunting crew, all Moslems from Hochow.

"The European war is not affecting the Moslems here very much. There are a few who like to get all the information they can about the progress of the war, but they are a very small minority; the majority are utterly indifferent."

Has Arabia a Future?

Frances Healey writing in the *Outlook* on the new kingdom of Arabia says: "Can it live? People ask, if the Arabs can govern themselves, why have they not made a nation before? Why has this race stood still for so many centuries? Here are two reasons: First, Although the Arab sheikh of to-day, save for coffee and gunpowder lives as Abraham lived four thousand years ago, this is no sign of racial degeneracy. To wring a bare living from the desert is cruelly hard, and a man's energies are used up in mere daily existence. That the Arabs can develop nationally when the hard struggle of their lives is lightened has been proved by the Moors in North Africa and Spain. Theirs is a young race,—although so old,—not a degenerate. The second reason is their religion. Islam—submissive—stamps its marks on all believers. Islam is pure fatalism, deadening to initiative. It is a fact that in riding through the country it is perfectly possible to tell a Moslem from a Christian Bedoui simply by his expression. The Bedouin are bound down by these two conditions. If one or the other of the chords is broken, they can rise, but the two tie a Gordian knot which holds them fast.

"The Arabs—I am speaking, not of the town Arabs, but of the Bedouin as I, their prisoner, saw and knew them—the Arabs are by nature chivalrous and kind to friends and guests, both men and women. If the life of their women is hard, it is because natural conditions make it so, and not because of man's cruelty. In a country, where highway robbery is an honest profession it is a dire insult to say of a man, 'He robbed women!' Hospitality is a common virtue—a lavish hospitality that frequently reduces a sheikh to penury. I have never heard a story of Bedouin custom, chivalry, or delicacy so romantic and picturesque that it could not be duplicated or equalled in the desert to-day.

"I was a prisoner to these people in danger and hardships, at a time when passions ran high and life and death walked hand in hand, but my memories of them are not of cruelties and brutalities, but of the courtesy of the men, who gave the old mother of their sheikh the place of honor in the tent when she called on us; of the tender care of a man too old to fight for a tiny baby that he nursed in his arms all day while its mother went into the city to mourn a slain relative;

of the petting and kisses a hot-headed young warrior gave a frolicsome kid; of the habitual generosity that made any man to whom we gave an orange or a bowl of food divide it with all others present. Last, but not least, of the indescribably dear homliness and contents I found in the woman's half of a tent, where the young wife sat baking bread for her husband's supper, while her baby, an exquisite ivory Buddha, sat unwinking beside her, and her husband played with two frolicsome kids that nibbled his fingers and beard while he waited."

Railways in Morocco

In connection with the Bill now before the French Parliament for the construction of the railway between Tangiers and Fez, it is of some interest to note that there already exist 773 kilometres of railway in Morocco. These are lines actually working and exclusive of railways under construction. All the lines now working are narrow guage (60 centimetres, or two ft. gauge) military railways, which owing to diplomatic conventions with Germany, could not be used for civilian or ordinary traffic, up to the outbreak of the war in 1914. France, however, considers herself free from all diplomatic conventions made with Germany, and all lines are now open to ordinary traffic. The following places are now linked up by narrow-gauge lines:—

Rabat to Casablanca, 90 kilometres; Salé to Fez, 246 kilometres; Taza to Oudjda, 235 kilometres; Casablanca to Caid-Tounsi (towards the south), 153 kilometres; Ber-Rechid to Ben Ahmed (in the direction of Oued-Zem), 49 kilometres; total, 773 kilometres. The traffic receipts per kilometre for the whole of 1916 varied between £740 and £935. The proposed Tangiers Fez line is to be of normal gauge. The French Government proposes to give a concession for the whole of the normal guage lines (altogether 1,080 kilometres) to a private consortium.

A New Day for Morocco

Captain A. J. A. Douglas (Cameron Highlanders) in his account of his two journeys in the *High Atlas* of Southern Morocco, undertaken in the spring of 1911 and 1912, at the meeting of the Geographical Society in April 2, 1917 says in conclusion:

"I would wish to point out what an extremely valuable asset Morocco will be to our gallant Allies, the French, when they have time after the war to devote their energies to its development. The climate of the coast is ideal, with the temperature seldom over seventy degrees in the summer or under sixty degrees in the winter. There is a sufficient rainfall; and the crops even under native methods are surprisingly rich. Under proper cultivation and in the hands of French agriculturists so famous for their skill the wilderness will blossom like a rose and this country may well become one of the granaries of the world. Up to now the system of native government has always retarded and in fact almost prevented any development. If a native became too rich and prosperous he was promptly robbed by the neighbouring Kaids, who in their turn were robbed by the Sultan, and there was therefore no incentive to progress. Under French protection all this will be changed. There are also undoubtedly large deposits of copper and other minerals in the mountains as yet unworked. The one great defect is the want of a good harbour on the Atlantic coast.

"Already the old order is changing, and plunged though she is into the greatest war in history, fighting for her very existence, with the enemy hordes at her gate, the great Republic has yet all this time been steadily increasing and extending her influence. A light railway from the coast to Morocco city is under construction, and other schemes for railway development are on foot. There is now a good road from Mogador to Marrakesh, with a motor service; and the old days in Mogador itself have passed away. The streets have been paved and sidewalks provided, and beside the principal mosque is a large open-air café. So the process will go on; but to those who have known the old régime there will come a pang almost of regret that this land of mystery and romance must, under a settled government, inevitably shed something of its glamour.

"It is not hard to foresee that in years to come, under a firm and wise government, Morocco with all her splendid natural advantages will come into her own; and although there may still be much hard fighting and bloodshed, the Atlantic coast may some day be a second Riviera where, under sunny skies and surrounded by beautiful flowers, tourists from Europe may forget the harsh winter climate of their native lands."

Chinese Moslems

In these days when the Mohammedan question in China is being discussed, the following lines from Mr. T. Darlington will be read with special interest: He writes from Wanhsien, Szechwan.

"Whilst in many places, especially in the province of Kansu, the Mohammedans have risen to oppose the progress of the Gospel, there are other places where a general spirit of enquiry is abroad amongst these people and a willingness to discuss the claims of the Lord Jesus. I returned here to find the Mullahs in this city quite friendly in their attitude toward us. On more than one occasion they have, together with their sons, come along to inquire about the truth. The son of one man, who can speak a little English, requested the loan of an English-Chinese New Testament. May I ask you to pray that the Life-giving Word may in great power and conviction come upon his heart and transform him into a real believer in the Lord Jesus Christ. It is indeed a cause for thanksgiving to God, when one considers this man's attitude of violent opposition to the Gospel five years ago. Some of our good friends have kindly furnished us with Gospel literature in Arabic, so this is now freely distributed amongst these people."

Smart Advertising in India

The Qadiani sect as we learn from Mr. Takle of Bengal is doing smart things in the way of advertising. The ordinary Indian stamped post card sells at one pice (a farthing), but the Ahmadiyas are selling them three for a pice. The space for writing has been reduced by one half, for they have printed short, crisp statements concerning their phase of Islam on both sides of the card. We have seen only those printed in Mussulmani-Bengali.

On the address side the following appears:—"Islam is the only pure and live religion in the world. Its book, the Qur'an, has been kept uncorrupted, while the books of other faiths have been distorted. Only in Islam have great souls appeared to blot out the superstitions of religion which have accumulated through the sins of humanity. In these last days the one expected by all peoples of all religions has come in Islam. The name of that promised Messiah, Mahdi, or Avatar, is Mirza Ghulam Ahmad."

On the other side we are treated to a description of the Mirza's wonderful work:—"The uprooting of infidelity; the destruction of the enemies of Islam; proving the worthlessness of Christianity, and the superiority of Islam over all other faiths. He performed many miracles; his prophecies were fulfilled. The truth concerning himself was proved on many occasions; in 1894, when the eclipse of the sun and moon took place; in 1883, when the sign of fire in the eastern sky was seen, which things he had forecasted."

Is there not a lesson for us in this eagerness to spread the "new" Islam? Our Lord said, "The sons of this world are, in their own age, wiser than the sons of light."

Islam in Nyasaland

Like the stone in the pool, the religious influence that Muhammad flung into the sea of humanity thirteen centuries ago at Mecca still continues to send its rings ever farther and farther from that centre. For if you take a map of the Eastern Hemisphere and mark on it the extent of Islam, you will find the outer circle cutting the Eastern Archipelago (Western China), the southeast of Europe, and the regions round the south end of Lake Nyasa. Hence Nyasaland is so truly on the outer ring of Islam that the boundary practically runs between Blantyre and Zomba. Round Blantyre and south of it we find a few Moslems here and there. Round Zomba they are in evidence, and north of Zomba, at the south end of Lake Nyasa, they swarm. We therefore experience here the lappings of the first waves of the rising tide of Islam that is steadily advancing all over Africa. Islam, in the sphere of the Church of Scotland Mission, presents itself not as a local item of religious belief, but the challenge, where two empires meet, as to whether that of Muhammad or that of Christ is to prevail.

Locally, Christianity has entered Nyasaland via the Zambezi and Shire rivers. Islam has followed the old slave routes from Zanzibar inland. At the south end of the Lake, where these routes meet, Islam is thickest, and the Universities' Mission of the Church of England, there established, has the hardest task of all. Owing to these being the lines of penetration, our two southern stations, Blantyre and Mlanje, experience but little of Islam, while Zomba and Domasi meet it everywhere. So far it has been largely confined to the Yao tribe, the Yao Moslems trying to pretend that it is their national faith; but quite recently Nyanja people too have embraced it. The little native rising of 1915 which made some thoughtless Europeans condemn Missions in general, made many natives take up Islam, lest the faintest suspicion of being influenced by Missions might land them in the same difficulties as the rioters. This, however, is but a passing ripple of feeling. The real issue is that Providence has so placed our work that we are up against the outmost edge of the Moslem advance that both consciously and unconsciously makes for world dominion.

The leading doctrine of Islam, that God is one, the native accepts without demur, never having believed anything else. No nearer to him, however, does God become by his turning Moslem. Moslem customs are adopted as being the commands of God, no question being asked as to the purpose or aim of these commands. God has decreed that men must only eat lawful flesh that has had its throat cut by a Moslem. Men must pray, or rather repeat prayers, in the Arabic tongue. They must wash before prayer, so the mosque has sometimes a small pond or streamlet beside it, while elsewhere the worshipper comes to prayers with a tea-kettle. With this he pours water over his feet before entering the mosque. Polygamy, itself a native practice, is legalised. People partly instructed read off (in a sing-song voice) Koranic texts written on boards, with or without giving any translation. Teachers conduct prayers and give addresses. Koranic texts are written on paper, from which the ink is then washed, and the resulting liquid is used as a medicine to cure sickness, or as a charm to separate a man and his wife or perform some other doubtful purpose. Thus Islam presents itself here as a series of practices that appeal to the African because they make no moral demand. The hardest custom is that of fasting from food and drink during daylight hours in the month of Ramazan, which varies according to the lunar year. This, too, is in keeping with native ways of thought, for prohibited meats, ceremonies performed on the body, mysterious rites, charms, unintelligible words all find an echo in ancient custom, and come very close to the old religion. True religious feeling undoubtedly exists in some, but in the large majority of cases the motive is rather that of a society that practices a cult. Fear is the power that commands obedience to the supposed divine commands, for leprosy, death or other afflictions will surely befall the Moslem who eats a hen that had its neck twisted. The idea of having a religion that owes nothing to the white man obtains on the Lake shore. Elsewhere a Moslem fashion sets in, and numbers follow the crowd.

According to the Christian standard of religious value, Islam here yields little. A Moslem teacher admitted that it was powerless to change a bad man into a good one, and did not try. It was equally powerless, he confessed, to improve character by means of food laws and other external rites, for a man who lied and cheated before Ramazan did the same afterwards, and to stop eating field-mice never stopped any one coveting his neighbour's property. God, Who to a heathen is a reality but of unknown character, remains the same to a Moslem, unless His character suffers by His being made the author of unreasonable commands. The life and doings of Muhammad himself are unknown. The old character, fears, and motives remain the same. Seriousness, holiness, the gravity of big issues, none of these suggests itself in the common attitude of a Moslem. The people who become Moslems for the most part merely add on new and interesting customs to their old ways without receiving any inner cleansing or learning to know God personally.

To approach Moslems here is easy, for there is little fanaticism, if any, and they tend rather to apologise for themselves on the score that they are as good as Christians. For in this country the native mind has long ago accepted Reformed Christian teaching and practice as the standard for anything that calls itself a religion, so that any other faith must justify itself in a comparison with that standard. Round the Lake perhaps other feelings prevail, but that is the widespread attitude wherever the ground has been well occupied by Reformed Missions. An illustration of this openness of view was afforded near Zomba recently when a Moslem native was eager to hand over his garden ground as a site for a native brick church. Being thus accessible, the Moslem is open to the ordinary missionary activities of preaching and of village school, and there is a steady trickle of converts from their ranks. Recent experiments in direct discussion suggest that more results may be obtained that way than in the past, for the most elementary explanations concerning the facts of Christ, of Muhammad, of real prayer, of the need of the heart for cleansing and so on leave the Moslem, be he teacher or follower, with hardly an argument. Realising their inability to reply, some are leaving Islam, and others feel that for them its days may be numbered. Strongest of all, of course, is the influence of native Christians living changed lives, and equally strong as a deterrent force is the sight of Christians trying to blend a Christian profession with tippling or other recognised forms of sin.

The Christians, once they try to win Moslems, feel their need of a truer life among themselves and of a clearer grasp of Bible truth. For the sake of the Moslems, therefore, as well, as for their own sakes, it must be our aim, who are set to work on the confines of Islam and advancing Christianity, to help Christians to a fuller knowledge of the revealed Word and a more pronounced witness in character, at the same time helping and encouraging them to reason with Moslems and lead them to Christ. Like many in the home land who admit the need of the actual heathen for the Gospel but question the necessity of reaching Moslems, native Christians are often eager to evangelise the villages of heathen, while treating Moslems as people who have taken a religious stand and can never be influenced again. The work is difficult, but the all-Africa aspect emphasises its urgency. Knowing, as every Christian does, that ultimately we shall win under Christ, we hear this growing call to the life-power of the native Church, and pray that we may go in and conquer now.—*Blantyre "Life and Work."*

Proposed Cathedral in Cairo

In Memory of Lord Cromer, Lord Kitchener, and of all the men of the Imperial Forces who died in Egypt, Gallipoli, and Palestine a Cathedral is to be built in Cairo. A magnificent site has been given by His Highness the Sultan and the Council of ministers of the Egyptian Government. His Highness the Sultan has also generously made a contribution of L.E. 1,000 to the Building Fund. The new location is many times larger than the site on which the old church stands, covering nearly eight acres near the centre of Cairo, on the main road leading to the Nile bridge and the Pyramids. It is hoped that the new school for British children, already opened in rented premises, may also be erected on the new site.

Cairo Study Centre

The third report of the Cairo Study Centre just issued and to be obtained from Canon W. H. T. Gairdner, C. M. S., Cairo, shows that since the starting of the Cairo Study Centre, in 1913, fifty students have passed through, or are still studying under its auspices. They belonged to the following societies:—

Church Missionary Society	15
American Mission	12
Egypt General Mission	12
World's Sunday School Association	2
Y.W.C.A.	1
Special	2
From India	1
" Norway	1

From Sweden	1
" Palestine (C.M.S.)	1
" Syria (B.S.M.)	2
	50

At first, lectures in Arabic and Islam were both held weekly through the term. But this plan was found to involve a good deal of strain on the students, and another was substituted which has worked much better, namely, that for a fortnight during each term all language work is suspended, and the whole of the time and energies of the students are given up to Islamic subjects.

The lectures in Arabic are exclusively for students who are taking the full C.S.C. course; but those in Islam may be attended by all who pay the enrolment fee of P.T. 20 and who undertake to study for the lectures and attend them regularly.

Only accredited workers of missionary societies are admitted as full-time students of the C.S.C.

For the classes in Islam and Arabic those interested can consult the Report. In Arabic the classes include both colloquial and classical under native teachers with Canon W. H. T. Gairdner as Superintendent. For advanced study the following subjects have been suggested:—

The Koran:—topical.
The Traditions:—with commentary.
The Biographies:—Ibn Hishâm; al Ḥalabî.
Al Ghazâli:—Opuscula. The Iḥyâ.
Ibn Khaldûn:—Selections from the Muqaddama.
Mystic Theology:—ar Risâla al Qushairiyya: Ibn 'Arabi's Al Futûḥât el-Makkiya.
Scholastic Theology:—A *matn*, with commentary.
Criticism of the same:—Averroes, Opuscula.
Poetry:—al Ḥamâsa—with commentary.
Modern Islamic life:—Ḥadîth 'îsa bni Hishâm.
Modern Islamic Journalism:—*e.g.*, al Manâr.
The Mohammedan Controversy, pro and con.
Christian Theology, etc., in Arabic.

The Moslem Mission in England

The issue between Christianity and Islam is a practical one, for the very existence of Islam is based on its claim to supersede Christianity, as well as other religions. In the Mission Field the Moslem emissary attacks Christian converts, whether from his own or other religions, and occasionally brings them over. In the Near East, including Abyssinia, there is a constant leakage from the Christian Church to Islam, largely no doubt from secular influences, but also to some extent through persuasion. The contact with Christianity and its culture, and the decay of the political power of Islam, lead the modern Moslem to lay greater stress than before on the spiritual aspect of his religion, and seeing Christian missionary effort among Moslems of India and other lands, he has endeavoured to do something in the way of proselytising English people. Some twenty-five years ago there was a so-called Moslem Mission in Liverpool, headed by a pervert named W. H. Quilliam. His character was unsatisfactory, and the movement petered out. (See MOSLEM WORLD, April

1914, pages 195 ff.) Recently, however, in 1912, a Punjabi Mohammedan—Khwaja Kamalud Din—Pleader of the Chief Court of Lahore, started a Moslem Mission to England, first at Richmond, and subsequently in a Mosque erected for the benefit of Indians visiting England by the late Dr. Lightner at Woking. The Khwaja is a graduate of the Forman Christian College, Lahore, and when he left India he entrusted his son to the guardianship of the Principal of that College in preference to his own relatives; this, however, did not prevent him from undertaking a determined and sometimes bitter campaign against missionary effort and Christian teaching. The means of propaganda consist of a monthly magazine in English, entitled the *Islamic Review*, in which articles are published containing attacks on Christianity and glorification of Mohammed and the Moslem religion. Some of them are by perverts bearing English names. These, generally speaking, were more or less Unitarians before they nominally accepted Islam. This was emphatically the case with Lord Headley, whose perversion aroused considerable notice in 1914. His subsequent scandalous conduct has led to his being dropped by his fellow Moslems, though a very coarse booklet which he wrote, entitled "A Western Awakening to Islam," is still circulated by them. Services are regularly held in the Woking Mosque on Sundays at church-time. The building is a small one and the attendance of outsiders, other than Asiatics, is small, but a certain number of people according to the *Islamic Review* several scores, all told, have professed Islam. How many of these afterwards went back, we are not told. In one case recently, the wife of a pervert who had joined the Army received a letter from him dated Cairo, in which he stated that having seen what Islam was in its native haunts, he was determined to have nothing more to do with it, and hoped that she would take the same course. Efforts have been made to keep up a Sunday School for children, and to organise lectures in the Universities in London and elsewhere. The leader has set on foot a new English translation of the Koran, intended to meet modern notions, and in it he comments upon the text after the manner of Christian divines, in a style entirely different from that of Moslem theologians, with their constant reference to the traditions and Mohammedan authorities.

The form of Islam which is propagated in the Woking Mission is very far from being the accepted orthodox kind. The leader is a member of a sect known as Ahmadiya, founded by a Punjabi teacher some thirty years ago. It represents an endeavour to reconcile Islam to a certain extent with modern thought, so as to turn the edge of the chief objections to it on the part of Christians. Islam is represented as the religion of toleration and as being the rational form of religion best suited to the enlightenment of the 20th century. The idea of the Fatherhood of God, which is utterly contrary to the teaching of Mohammed, is frequently brought in. Polygamy is represented as temporary and partial, as a concession to the needs of human nature. The existence of slavery in Islam is bluntly denied. In its propaganda, as already shown, Christian methods are plentifully adopted.

Efforts have been made to counteract the Mission on the spot. Tracts have been written to explain what Islam really teaches, and what the position of womanhood in Islam is, for these reformers boldly maintain that Islam has improved the condition of womanhood. Christian laymen, both English and Indian, have from time to time attended the lectures at the Mosque and helped to expose the fallacies that are being taught.

This Mission plainly shows that the Moslem is not content to adopt a passive attitude towards Christianity. On the other hand, it also bears witness to the fact that Christian ideals, such as the Fatherhood of God, and the purity of family life, have penetrated the mind of the Moslem, and this is an encouragement to us to go on in the assurance that if the witness of the Church be faithful, the Gospel will have deeper and more far-reaching effects.—Dr. Weitbrecht Stanton in *The Epiphany*, Calcutta.

The Late Canon Sterling, M.A., M.B., B.Sc., Durh.

A large circle who, within recent years, have been associated with Palestine and Syria will learn with sorrow that Captain Sterling, R.A.M.C., passed away in London on October 16th after a painful illness. Robert Sterling was a man of varied gifts and extraordinary energy. After taking his arts' course and being ordained, he elected to pursue further studies at Durham University with a view to medical mission work. In these medical studies, although carried on while he was doing regular clerical duties, he greatly distinguished himself. In 1892 he was sent by the C.M.S. to Gaza, where he gained an ever-increasing influence among the people of that city and the whole district around by his surgical skill. While immersed in this work, together with the clerical supervision of the mission station—duties which would have absorbed all the energy of most men in such a hot climate—he found time to acquire a quite unusual mastery of Arabic, so that he was not only able to speak and preach with fluency, but he also published two books, "A Grammar of the Arabic Language," which has for long been used as a text-book at Oxford University, and "Arabic and English Idioms." During the twenty-two years that Dr. Sterling was associated with this station he greatly extended the work; he rebuilt the hospital, making it the chief surgical centre in the whole district, and he made regular itinerating tours, reaching as far south as El Arish. His influence among the people of the land was unique, and he will be remembered for many years to come. The late Bishop Blyth, as a recognition of his appreciation of his work, made him an Hon. Canon of St. George's Collegiate Church, Jerusalem. Soon after the outbreak of the war Dr. Sterling joined the R.A.M.C. as lieutenant, and after a year was made captain. Though considerably over the ordinary military age for foreign service with the R.A.M.C. he was, by his own request, transferred, after a period of service at home, to the Palestine front, where his knowledge of the land and the people was of considerable value to the military authorities. Before he was finally invalided home he had the melancholy satisfaction of viewing his old home in Gaza from a high point within the British lines.

BOOK REVIEWS

Education in Egypt. By Amin Sami Pasha. Al-Maarif Press. Cairo, 1917. Price L.E. 1 ($5).

I

The veteran author of this book is fully qualified to speak on the subject of education in the country, having passed all his life until lately in the service of the Ministry of Education, the last post he occupied being that of principal of one of the most important Government schools. On his retirement from service he was appointed member of the Legislative Assembly as it was considered that the experience of education he had during his long official career would be most useful to our Parliament.

But these introductory words convey nothing to the reader's mind of the magnitude of the work Sami Pasha has done. It is not a report similar to those which Government departments bring out every year, for no report so voluminous has ever been published by any of them. Nor is it only an account of the advance education has made in Egypt during the last thirty, or even forty, years. It is a history of all that has been done in the way of education since the days of the great Mohammed Ali, enriched with such vast and varied details, statistics and illustrations that it is a wonder the author has ever been able to collate them.

In an introductory chapter he has given us a short account of education after the Moslem conquest. According to Al-Makrisi, whom he quotes, there were in Cairo in the beginning of the Ayubite dynasty, *i.e.*, in 1171 A.D., till the end of the Ghuri dynasty in 1516, no less than 155 schools, some of which were attached to mosques. In most of these schools there were valuable collections of books.

Coming to more modern times the author speaks of education in the days of Mohamed Ali, when the dawn of enlightenment began to break over the country. The first of these schools, we learn, were opened in 1816, and it is a noticeable fact that in September 1820 that great ruler gave orders for the appointment of a clergyman to the post of teacher of Italian and geometry, which lessons in that language were the first given in the country in a foreign tongue.

It would be too long to quote in detail the various schools opened by the Government at that time, but the writer must not omit to say that the number of pupils then was 7,730, and their education cost L.E. 46,784 a year, not an insignificant sum considering the revenue of the country.

II

So much as regards the education of boys. That of girls was naturally less successful. This fact obliged Mohamed Ali, who was determined that education must also be spread among the weaker sex, to give orders in 1831 for the purchase of ten Sudanese girls with the object of having them taught midwifery in Clot Bey's school. Two eunuchs were also admitted to this school to study medicine and surgery.

From education to printing-presses is a short cry. The Bulac printing-press we are told was established in 1821, and it was there that the school-books on the various sciences were printed.

As for private schools the author says that the first established in the country was that of the Armenians which opened its doors in 1828. In 1854 the American Missionaries and the Frères opened their boys' schools, and a year later the Coptic Orthodox school in Ezbekia opened its doors. In 1856 the American Missionaries opened their first girls' school, and three years later the Italian Franciscans followed their example. As for the newspapers, the only organ in those days was the Italian *Tribuna.*

So far as regards Cairo and Alexandria. Education, however, had not yet extended to the provinces. In 1867 the Ministry of Finance informed the Ministry of Education that the Khedive Ismail had dedicated the revenues of 10,000 feddans of land for the maintenance of a school in each mudiria.

The author then goes on to speak of the spread of education in the country, stating the name of each school and in some instances the names of the teachers, the programmes of instruction and the number of students, besides a mass of official documents relative to the subject, until he brings us to the present time.

In a highly interesting list he gives us the names of all the Ministers and under-secretaries of education to the present day, with the dates of their appointment, the budget for each year, the number of schools and their students of both sexes. He has done still better, for he gives us the photographs of all the Ministers of Education from the very first, a certain Lewa Mustapha Mukhtar Pasha. to the last, the present holder of the post.

III

The second part of the book is principally made up of appendices and tables, the latter of which are in both Arabic and English, giving detailed statistics of the schools all over the country, to obtain and put which together is a stupendous work even for an official of the Ministry of Education. As specimens of these tables mention may be made of that giving the number of boys and girls in Government and provincial council schools in 1913–14, that giving the number of kuttabs and their students, that showing the distribution of Egyptian and foreign students among the various schools, kuttabs, mosques, and other religious institutions, that showing the population of each governorate and province in the country, the number of children of educative age between the ages of 7 and 15 years, the actual number of pupils receiving instruction, etc.

In one of the appendices the Pasha shows us how Egypt stands with regard to other countries in the matter of education. In a comparative table he tells us that Switzerland spends L.E. 1.955 on each pupil in its elementary schools, Canada L.E. 2.069, Australia L.E. 3.75, France 1.680, Russia L.E. 1.081 while Egypt spends 378 milliemes only.

IV

But this is not all, for in a special appendix the author tells us all about instruction in the mosques and in another he gives us the plans of primary schools as suggested by the Tanzim commission of the Ministry of Education in December 1880, and among the illustrations of which the book abounds are the pictures of the first students sent to Europe by the great Mohamed Ali, all of whom occupied later in life high and responsible posts under the Government or distinguished themselves by some particularly notable services.

This, as briefly as possible, is the purport of the contents of this great work, the most important contribution to the literature of the history of modern education in Egypt, and the learned author is to be congratulated on the excellent results of the extensive knowledge of the subject, the wide researches he has made and his patience in putting together such a collection of statistics. This book ought to be found in the library of every person engaged in education or who takes an interest in it.

Spiro Bey.

Year Book of the Netherlands East Indies. Edition 1916. Compiled by the Sub-Department of Industry and Commerce, Buitenzorg, Java. P. 233.

The aim of this beautifully illustrated handbook is to present in compact form, in English and Dutch editions the mass of material collected on the natural resources, agricultural commerce, education and statistics of the population of the Dutch East Indies, which include Java, Sumatra, Borneo, Celebes, and Dutch New Guinea. The total population is given as 37,020,460 of which 29,715,908 are found in Java. The growth of the population has been phenomenal, as in 1865 it was only fourteen million for all the colonies. The foreign population in 1905 included over half a million Chinese and nearly 30,000 Arabs—mostly from Hadramaut. There are chapters on the flora and fauna, on legislation, finance, railways and industrial development. Our readers, however, will be most interested in Education and Medical Service by the Dutch Government among this large Moslem population. We read: "Next to the care for the education of the comparatively small number of European children, the Government has to meet the ever increasing demand for education on the part of the natives. A few years ago it was only the higher classes of natives which had to be considered, but nowadays even among the masses, a strong desire for education on European lines, and more especially for acquiring the Dutch language, is noticeable. In order to satisfy this desire, the reorganization of the elementary education has been energetically taken in hand. In consequence, the curriculum of many primary native schools, in which originally only native languages were taught, has been revised, so that now Dutch is the medium employed in teaching. (The so-called 'Hollandsch Inlandsche scholen.') Next to the elementary, due attention has also been paid to secondary and professional education of the native.

"In 1909 a law school for natives was established, and in 1913 a second medical college was built. . . . Previous to 1909, an agricultural school, a school for veterinary surgery and several schools for trades and handicrafts were already in existence."

In regard to Secondary Schools we learn that a law school was established in 1909, "as an experiment, to enable its students, after they have gone through some additional practical training, to qualify as judges of the native courts. Up to a short time ago the judge presiding over a 'Landraad' or native court had to be a European, but as the native judge is naturally in closer touch with the population, and can more readily understand its ways, customs and language, it was considered advantageous to break with the old system, and to throw open this career to young men of native blood.

"The training of the school lasts for six years, of which three are devoted to the general education, and three to the study of the various branches of law. The aim of the school, however, is not only to make capable lawyers of its students, but also to develop their character and to provide them with a good moral training. With this end in view, a boarding establishment is run in connection with the school, where proper supervision can be exercised and where the ethical education cannot be counteracted by possible baneful influences."

There are also seven training schools for civil servants, six normal schools and a school for "headman" of the tribes at Tondano.

Of mission schools the Year Book specially mentions those for technical training. "In Java there are four subsidized mission schools where carpentry, metal working (smithery) and, in the case of one establishment, the trades of the tinsmith and the bookbinder are taught. Instruction is given by native or Chinese foremen under the supervision of a mission teacher. The results obtained by these schools must be considered to be satisfactory, for the young men whom they have trained find reasonably well paid work. In Java there exists, in addition, an institution which, although subsidized by the Government, is not run by missionaries.

"In the outlying possessions there are several mission schools on larger subsidies; there are two large, and three small schools where carpentry, smithery, the manufacture of tin articles, carriage building, book binding and printing are taught. Expert tuition, however, is wanting."

One is not surprised to read also of the splendid work done by the Civil Medical service in preventing or stamping out epidemics in the establishment of hospitals and free dispensaries and the care of the insane in two large asylums which accommodate 2,500 patients.

S. M. Z.

The Malay Peninsula: A record of British Progress in the Middle East by Arnold Wright and Thomas H. Reid. P. 352. T. Fisher Unwin, London. 2nd Edition.

This book gives the story of two British empire-builders—Francis Light "who found Penang a jungle and left it a garden," and Sir Thomas Stamford Raffles, the founder of Singapore in 1819. One half of the chapters deal with the dawn of British power in Malaya and the struggle with the Dutch for colonial possession and prestige up to the time when British influence gradually extended over the whole area now covered by the Federated and the non-Federated States. The remainder of the book describes the railways, commerce, mining, rubber and agricultural industries. One brief chapter, the least satisfactory, tells of Malay manners and customs but says nothing whatever of the religion of the people, Islam. Nor is any mention made of Christian missions, or even of present-day government education. The outlook is entirely materialistic. Yet we are glad to learn that as early as 1822 Raffles "devoted his earnest attention to the moral well-being of the community and framed a scheme for the education of Chinese and Malay youth." The practical outcome of which was the foundation of the famous Singapore Institute. The treaties made with the Federated States in 1874 embodied as one of its main principles this article:

"That the Sultan receive and provide a suitable residence for a British officer, to be called Resident, who shall be accredited to his

Court, and whose advice must be asked and acted upon in all questions *other than* those touching Malay religion and customs." One is surprised to learn that present-day officials sometimes appeal to it as sufficient ground for discouraging missionary effort! The far-reaching benefit of British rule and occupation is evident everywhere in a marvellous commercial prosperity, loyalty to the government, the great development of new industries and a network of railways and highways in what was once a pathless jungle. Instead of internecine conflict and piracy the land now enjoys peace and opulent prosperity. Will the apostles of tin and rubber displace Allah and his Prophet? Or is there a future here also for the King of Kings and the message of His Gospel?

The book tells the story of how the government monopoly in opium arose and justifies this suicidal policy. In 1906 over 53 per cent of the total revenue came from opium. "Strong as were the influences, philanthropic and political, running at the time in favour of prohibition, the authorities, in the face of a report of this character, could not take an extreme line. The proposals of the Commission, commended as they were alike by common sense and expediency, were adopted *in toto.* Without loss of time, the new Department has brought into existence with Mr. F. M. Baddeley as its head, and on January 1, 1910, the direct sale of the drug by Government commenced. . . . The growing scarcity of opium shipped at Calcutta led the department to look to Persia for supplies. The results of experiments with opium from this quarter were so successful that in future a considerable importation will be made from the Gulf. Thus it appears highly probable that the suppression of opium cultivation in India will not mean the disuse of the drug but merely a change of venue in the cultivation.

The department having gone into the opium business does the thing thoroughly. The drug is put up into neat packages or pots bearing the Government stamp. In Singapore alone during 1910 packages totalling 48,020,958 and pots numbering 422,990 were sent out. It should be stated, however, that Singapore is a great *entrepôt* for the opium trade, and that by no means all this quantity was intended for consumption in the Colony."

S. M. Z.

The Women of Egypt. By Elizabeth Cooper. Hurst and Blackett, Ltd. London. 1914. Pp. 376.

Mrs. Cooper presents a very interesting study of her subject, showing that slowly but surely the lot of Egyptian women is improving. The prejudice against feminine education is passing away, promising a certain amount of freedom from the bondage of life in the Harem.

The writer has gathered her information through her friendship with Egyptian women of various classes, including the Bedouin. She has visited girls' schools, missions, and hospitals and has learned much from those who have looked upon the women of Egypt from the point of view of her moral and religious development.

In a chapter on "Religion" we are told that the reason the women do not attend prayers in the mosques was because the prophet had said that prayers from women were better said in private than in a public place. The Egyptian woman therefore performs her devotional exercises in the Harem. The positions required in prayer are very difficult for women and the religion of Mohammed seems to be a *man's* religion.

A Sheikh, in answer to persistent inquiries as to the view of Islam regarding the reward of women in paradise, at last replied vaguely, "Oh, they have a place to themselves," and upon further request for a more definite statement replied, "Why, they have a comfortable place where they may sit around and talk, and talk, and talk!"

In one chapter Mrs. Cooper considers the work of Christian missions in Egypt paying a tribute to the part missionaries are playing in the general uplift of the people. Comment is made on the attitude of the government of the country which tends to favor Islam at the expense of the Christians. Her appreciation of the work of the missionary is expressed as follows:—

"One is convinced that the Christian missionary has been the pioneer who has opened new pathways in the field of education, and caused the youth of Egypt to demand a higher learning throughout the land."

H. E. E. HAYES.

"The Foundation of Modern Religion." A study in the Task and Contribution of the Mediæval Church. By Herbert B. Workman, D.D., LL.D. Published by Fleming H. Revell Co. Price $1.25.

This volume, which comprises the Cole Lectures for 1916 at Vanderbilt University, would be of greater value for scholars if an index had been provided. To the students of Islam the chapter "The Dawning of the Missionary Consciousness" is useful, especially pages 92 to 99. No mention is made of Raymund Lull, though Lull's period is covered in the paragraphs on the Conversion of Central Europe and Russia to the Christian faith. This section is summed up in these words:—

"In Western Europe the victory of the Cross over the heathen was complete. But in the East the future of the Muslim, and the recovery by the Church of the conquests of the Crescent is still a problem of the future." This chapter closes with a striking allusion to the ancient inscription carved on the bronze gates of St. Sophia in Constantinople, declaring that "Jesus Christ Conquers." These words of faith and valour which might well serve as the watchword for a Student Volunteer Convention of to-day have been left untouched through all these centuries, while from the Turkish minarets the declaration has resounded that Mohammed is the Prophet of God.

Let us pray with renewed fervour that that majestic church may be restored to its rightful Lord.

STEPHEN TROWBRIDGE.

The Geography and Geology of West-Central Sinai. By John Ball, Ph.D., D.Sc. Cairo: Government Press. P. 219. Price: P. T. 30 ($1.50). 1916.

This monograph by the Survey Department of Egypt is of interest to our readers only because of a description given of the Bedouin tribes which are Moslem and whose condition of extreme poverty and ignorance is full of pathos. They seem to have many noble qualities. "Notwithstanding their frequent disputes among themselves" says Mr. Ball, "the people appear to be tolerably honest and fair to each other in their final decisions. No case of theft in either tribe came under my notice." The maps and illustrations are excellent.

The Mythical Interpretation of the Gospels. Critical Studies in the Historical Narratives. By Thomas James Thorburn, D.D., LL.D. New York: Charles Scribner's Sons. P. 356. Appendix. Index. $1.50 Net. 1916.

Our readers will remember a review of a book by Mohammed Tanir of Beirut, that appeared in THE MOSLEM WORLD, Vol. iii, page 197, in which he pointed out the alleged Pagan elements in the Christian religion. It is because of such books based upon the writings of rationalists in Europe that we whose work is among Moslems welcome the present volume. The Mythical Interpretation of the Gospels, as it may be termed, is, it should be widely known, nothing more nor less than the theory that our present four canonical Gospels are in no sense whatever what we nowadays mean by the term "historical documents."

The learned author shows that previous to the end of the eighteenth century the mythical hypothesis was practically unknown. To the Christians of the early centuries the personality of Jesus Christ was absolutely distinguished from all the mythologies and nature-worship of the heathen round about them. This fact is indisputable. In the Jewish Talmuds also Jesus Christ and the records of his life and teaching have undoubted historical acknowledgment, while the Pagan Romans and Greeks considered the Christian system wholly unlike and absolutely opposed to the stories of the heroes and gods of their myths. "These three primary facts are beyond dispute, and all three taken together form, in the opinion of the present writer, a great and *a priori* obstacle to any modern scheme that can be devised for the mythicising of the story of the Christian religion or the person of its Founder."

The author deals in detail with all the supposed arguments of Professor Drews, Mr. J. M. Robertson and Professor W. B. Smith. Replying to them in regard to the Virgin birth he says: "The conclusion of the whole matter therefore, up to the present time, may thus be stated: The Gospel story of the conception and birth—whether it be historical or otherwise—presupposes a peculiar case of true parthenogenesis, the idea of which has not been borrowed from either Jewish or Gentile sources."

The book contains a mass of material and argument on every part of the gospel that has been called in question; especially full are the chapters regarding the trial and death of Jesus. The gospel narratives were called into serious question by Professor Drews in his book *The Christ Myth*. Our author shows conclusively that the whole hypothesis is elaborate bosh, and, in the words of Mr. Schweitzer that these myth writers "make a rather extravagant use of the privilege of standing outside the ranks of scientific theology. Their imagination leaps with playful elegance over obstacles of fact, and enables them to discover everywhere the pre-Christian Jesus whom their souls desire, even in places where an ordinary intelligence can find no trace of it."

This book should be in the library of those who meet Moslems of the rationalist school that they may shut the mouths of gainsayers and give an answer to those who try to escape the fact of the Christ by calling Him a fiction.

S. M. ZWEMER.

CORRESPONDENCE

Concerning Moslems in Malaya

DEAR DR. ZWEMER:

I fear that your visit to Penang and Singapore will lead to the impression that nothing is being done for Moslems. British Malaysia is rapidly becoming a region peopled and owned by the Chinese; before the war the annual immigration of Chinese was over 250,000. The great demand on their part for education in English and their willingness to bear their full share of the expense both caused and justified the large efforts made in that direction. Then a noticeable percentage of the immigrant Chinese are Christians, otherwise the proportion of Christian Chinese in the Census area of British Malaysia would hardly reach three times that of China itself. Similarly among the immigrants from British India, over 100,000 a year, a large percentage of Christians are found. The census taken in 1911 revealed the high proportion of 609 compared with 123 in 10,000 for India itself. So far as British Malaysia is concerned it seems inevitable that the Peninsula and Borneo will be filled up by immigrants from China and British India and that the Mohammedan Malay will in a short time, and throughout the whole region, be a weak third among the peoples. That is the relative position of the Malay already in the state of Selangor on the Peninsula.

That explains, to some extent, the comparative neglect of any work for Malays; funds and strength are largely employed in work for the Chinese and Indians who, themselves, contribute far more than is derived from the home base. Nevertheless I hope you will have noted that the mission to which I belong has devoted the services of Dr. Shellabear, our senior missionary, very largely to work for Malays. The revised Malay Bible is only one of his contributions to that work. But the bulk of our efforts for Moslems and for those who will become Moslems if not evangelized speedily is found in Netherlands India. Our work is carried on here in Java, in West Borneo and at Meden and Palembang on Sumatra.

In West Borneo part of the work is directed toward the considerable settled Chinese population, which is very responsive; but during the last few years an opening has also been secured for work among the pagan Dayaks. The government is opening schools using the Malay language, but, having difficulties in securing teachers, they gladly accept Christian Battaks which we can secure from Sumatra. Last year the Dayaks of one village cast away their idols and over twenty enrolled themselves for Christian instruction preparatory to membership. One of the aims for the approaching Centenary of our church is the support of a missionary solely for this work. The government, for political reasons, is quite willing that the Dayaks be Christianized and will favour our work as much as possible. When you think of West Borneo, pray that this opportunity be utilized. There are not many ten thousands of Dayaks in that territory but they are all easily approached now and willing to learn. If they are Islamized all that ease of access will be lost. I may add that, except for the Roman Catholics, we are the only Christian body at work in West Borneo.

In South Sumatra we do not have even the Roman Catholics to share the burden in any way. The only worker besides the five we have there is the dominie of the Government service at Palembang and his services are almost entirely confined to the European and Eurasian population. We have been there for some eight years but this is the first year in which we have had a missionary there, and he has to earn his salary by teaching in the school and giving private lessons in English. His last letter tells of giving the Eighth of Romans as a lesson in English to a young Dutchman and getting a dollar (American) an hour for doing it. He finds that the eight years of devoted work by a splendid band of British Indian young men has opened homes everywhere to the Christian message, even Malay and Arab homes open to him. Now to keep that missionary there this year we are sinking the savings of several years of these Indian young men and I do not know where the money for next year is to come from. We are striving both to get it by effort and by prayer because there is an opportunity that ought not to be neglected. The southern end of Sumatra with Palembang (population 70,000), is a region as large as Ohio and Indiana combined and has over a million souls for whom the whole Christian world provides just one Dutch Dominie, one American, one ordained Indian and three unordained workers; of these the government supports the first and the others secure their support by fulfilling the eleventh commandment of English and American missionaries,—"Go everywhere teaching the English language." It comes the nearest possible to trying to make a people support those who would convert them to Christianity that I know of. And imagine attempting that in a land essentially Moslem.

On this island we are far from alone; but that does not mean a lack of need. The most western residency of Java, Bantam, the first point of European contact with the East Indies, a residency with over a million souls, is without a missionary and has only one small native church. Here and there victories have been won in Java, enough to show that the people are not beyond the reach of the Gospel and yet it seems to me that the attitude of Islam is tolerant not so much because of the power of the Dutch government as because Islam is half contemptuously indifferent. Christianity has not yet secured the compliment of real persecution. So far as I can ascertain there are about 30,000 native and Chinese Christians here. The Chinese and Christians who come from outlying islands and are direct converts from paganism to Christianity would account for at least 5,000 and still others are Christians because of material advantages, *e.g.*, those at Depok who hold their land because many years ago a Christian Dutchman freed his slaves and left his great estate to them and their descendants who are Christians. The last census, taken in 1905, gives Java a population in excess of thirty millions and over 98 per cent are Moslems and less than 1/10 of 1 per cent, excluding Europeans, are Christian. No wonder Islam exhibits little fear in view of such results after more than three centuries of contact with Europe.

But the outlook is not without signs of promise. Islam is not aggressive in Java. The present upheaval of the world is not without its influence. A few months back a Malay who had been to Mecca twice, drove the motor car which carried me across Banka. The conversation turned to the war and he betrayed a feeling of uneasiness regarding its effect on Islam. There was in his talk a note that seemed to imply that Islam had a hard choice in choosing between a Sultan at Constantinople, but controlled by Berlin, and a king at Mecca, who was dependent on the support of England and France. The failure of Pan Islam as a political force, the loss of hope that something might enable Islam here to throw off the rule of Holland's Christian queen, the prompt suppression of revolts such as that in Djamdi residency, Sumatra, last year, do not impart a feeling of confidence in Islam and its future.

The attitude of the government here is another sign of promise. Government officials seem to have the view that any leaven which has a disintegrating influence on Islam or which prevents pagan tribes from adopting that faith is helping government to guard against any united revolt in this part of the world. Hence by most officials, and especially by those in the more responsible positions encouragement is given to mission work. The lines most pushed are educational and medical because they appeal most to the official mind because it is difficult for exception to be taken to government encouragement of such efforts. The government is rapidly developing the educational work in its own schools, especially the Dutch-native and Dutch-Chinese schools. Attention is also being given to other native tongues besides Malay. All of this both by spreading information and so revealing the ignorance of Islam, by creating a reading public, and so making possible evangelization by the printed page, helps forward our work. The liberal subsidies offered to approved mission hospital projects,—three-fourths of the building costs and a larger proportion of the annual charges—opens up the possibility of large self-supporting medical work comparable to the educational work in British Malaysia and *far better suited to the needs* of mission work among Moslems. If the missions in Netherlands India avail themselves of this providential opportunity they can in a most effective way present the contrast between the heart of mercy of our God and the indifference to human suffering and need in the God of Islam. From the revelation of compassion in the ministering hands to the revelation of the infinite pity which "spared not His own Son but delivered Him up for us all" is not a long step. The Methodist Mission is this year putting up its first hospital toward which we have received over 43,000 guilders, more than $17,000 from the Dutch Government. We hope to build other hospitals not only in Java but also in the other fields in which we are at work.

Then while the number of native Christians is unsatisfactorily small, there are enough to provide a considerable body of native workers and there is a growing desire on the part of the missions to use and trust these workers. My own mission is perhaps as much open to the charge of forcing forward the development of native workers as the Dutch are to the charge of holding them back. But it seems to me a sign of promise that only a few weeks ago the West Java Mission ordained one of its native workers and that the first act following his ordination was the baptism of a large number from the village in which the man had been working.

The immigration of Chinese and Indians is a growing factor in the life of this part of the world. If I mistake not the half century of peace which will follow the final close of this war will witness migrations from China and India which will fill up the uninhabited portions of Borneo, Sumatra, the Malay Peninsula and perhaps reach even as far East as New Guinea. No small proportion of Christians will be found among these moving millions,—more millions than flowed from Europe to America, because China and India can each supply as many as Europe spared to people America. These Christians among these immigrants have an influence out of proportion to their numbers and enable one to believe that with wise guidance and moderate financial support from America and Europe Christianity may become the dominant religion here within that half century. Meanwhile Java is almost certain to send a stream of people to mingle with these others and to be moved by all the forces which will be working here. Socially, economically and even in religion the old combinations are breaking up and the elements are being freed in a nascent condition ready to form new combinations. That represents Christianity's opportunity to determine the character of the civilization forming here even now. The ten years I have spent in British Malaysia and Dutch East India convince me that the contest is not between Mohammed, Confucius, Buddha, the gods of India and our Lord but between the materialistic forces of modern life and the One manifestly set forth crucified for the sins of the world. The Moslems undoubtedly represent the most difficult and at present by far the most numerous element to be won; but He can and will win with them if Christendom will give, not as it can, for its resources are far beyond the needs, but as it ought, of men, women and money, and if we on the field faithfully lift Him up.

This is a rather long letter and has been written under the disadvantages of travelling; may it help you to a deeper interest in Malaysia and lead to a visit from you at no distant date.

Yours sincerely,
H. B. Mansell.

M. E. Mission, Java.

Proposed Index to the Sunni Traditions

1. All who have been engaged in the study of the collections of Arab traditions know how difficult it is, among these vast complications, to trace, even approximately, references to any given subject. The arrangement of subject-matter in the various collections has been made from very different points of view, yet none of the methods which have been followed serves effectively to guide our researches.

2. This difficulty might be remedied by condensing the matter into a summary in which all repetitions would be avoided. But to say nothing of other objections to which such a résumé would be open, it would be almost impossible to take into account the many variants which occur and are often of great importance.

3. It will be impossible to make the best use of the collections of traditions until we have at our disposal an alphabetical index containing every characteristic word, under which will be found the kindred words necessary for rapid reference. Naturally such an index must be of considerable dimensions and its compilation must occupy several years.

4. Further it will be necessary to index under the following headings: (a) The isnad; (b) Proper names found in the matn; (c) Geographical names; (d) Citations of verses of the Koran. On the other hand, the indexing of the proper names which figure in the isnad presents difficulties which would outweigh its practical value, so that it would seem better to put off such an undertaking until a suitable method should have been found.

5. The indexes must embrace, besides the six so-called canonical collections, the Mosnad of Darimi, the Mosnad of Ahmad, the Mowatta and the ancient traditions found in the commentaries of Qastallani, Nawawi and Zorkani.

6. With regard to works already published, the following editions might serve as a basis for the indexes: the edition of Bokhari by Krehl, continued by Juynboll; the edition of Moslim, with the commentary by Nawawi (Cairo, 1283. 5 vols.); the edition of Abu Daud in two volumes (Cairo, 1280); the edition of Tirmidi in two volumes (Cairo, 1292); the edition of Al Nasai with the commentary by Soyuti (Cairo, 1312. 2 vols.); the edition of Ahmad in six volumes (Cairo, 1313); the edition of the Mowatta, with the commentary by Zorkani (Cairo. 1279. 4 vols.); the edition of Qastallani in two volumes (Bulaq, 1288).

The works of Darimi and Ibn Maja not having yet been satisfactorily edited, Professor Snouck Hurgronje has most kindly offered to undertake their publication provided that the MSS. on which they are founded are available as a basis for critical edition.

7. The six so-called canonical collections, as well as from those of Darimi, will have to show the chapter and the number of the bāb or of the tradition, following the method of scholars who quote Bokhari. Quotations from the other works should indicate volume, page and line.

8. The system of transcription as used in the Encyclopédie de l'Islam might be employed.

9. Dr. Juynboll announces that he is willing to start on the abstract of the fourth part of Bokhari. I myself will undertake the first part of the same author. We shall no doubt find fellow-students who will be good enough to enter into collaboration with us.

10. The completion of the whole work will take at least ten years. In the meantime Semitists who may wish for information on any of the works quoted, may apply to the compilers, as soon as the required indexes exist in manuscript.

I shall be glad to receive the opinions and advice of Semitists on the undertaking outlined above.

(signed) A. J. Wensinck.

Leiden, July 16, 1916.

[The above is a translation of a communication which appeared in the *Journal Asiatique*, Onzième Série, tome VII, and is published by the kind permission of the Editor of the *Bulletin* of the School of Oriental Studies, London.]

SURVEY OF RECENT PERIODICALS

I. GENERAL

The Study of Arabic. T. W. Arnold, C.I.E. *Bulletin of the School of Oriental Studies,* London. 1917.

An abstract of a public lecture given at the School on March 14th, 1917. It urges the need for a much larger circle of students working at and interested in Arabic among those Englishmen whose work carries them to the East. The need for pioneer work on dialects of spoken Arabic is specially emphasised.

Malay. C. C. Blagden. *Bulletin of the School of Oriental Studies,* London. 1917.

An abstract of a public lecture on Malay as one of the leading vernaculars of the world, given at the School on February 7th, 1917.

A New Spirit Toward a New Moslem World. Rev. S. M. Zwemer. *Chinese Recorder,* Shanghai. October 1917.

An urgent appeal in face of the present situation.

II. SOURCES OF ISLAM IN ARABIA

III. HISTORY OF ISLAM UP TILL RECENT TIMES

IV. KORAN, TRADITIONS, THEOLOGY, ETC

Muhammad in the Qur'an. Rev. J. C. Matthew, B.D. *The Indian Interpreter,* Poona. July 1917.

A study of the Qur'an following the three periods of the Prophet's life: (1) his search after truth; (2) his struggle with opponents; (3) his triumph.

A Classified Bibliography of Books on Islam in Chinese and Chinese-Arabic. Chas. L. Ogilvie and S. M. Zwemer. *Chinese Recorder,* Shanghai. October 1917.

Based on D'Ollone's list in *Recherches sur les Musulmans Chinois,* on the Bibliography in Broomhall's "Islam in China," on Dr. Guiseppe Ros' collection and on books collected by the compilers on their tour in Honan, Chihli and other provinces during 1917. The list gives the titles in Chinese and English with a few notes to indicate the contents and date of publication.

Appunti Descrittivi e Critici su Alcuni Manoscritti Arabi di Contenuto Storico. G. Gabrieli. *Rendiconti della Reale Accademia dei Lincei,* Roma. Agosto 1917.

V. RELIGIOUS AND SOCIAL LIFE OF ISLAM

The Chinese Moslem Standpoint. Jas. Hutson. *Chinese Recorder,* Shanghai. October 1917.

A summary of what Chinese Moslems believe, reprinted from the *National Review,* Shanghai. October 24, 1910.

The Three Character Chinese for Moslems. Lieo Kai Lien, of Nanking. Translated by Rev. F. J. M. Cotter and Rev. L. Reichelt.

A Chinese Moslem Primer. *Chinese Recorder,* Shanghai. October 1917.

The verbatim translation of the Arabic text, with one specimen page. Shows the characteristic tendency of primary religious education.

Medical Ideas in Arabia. Paul W. Harrison, M.D. *Christian Intelligencer,* New York. June 27, 1917.

A popular sketch.

The Lot of Women in Arabia. Miss C. B. Kellein. *Christian Intelligencer,* New York. July 11, 1917.

VI. POLITICAL RELATIONSHIPS

Turkey, Russia and Islam. *The Round Table,* London. December 1917.

A study of the Pan-Turanian Movement and the possibilities of the present Turkish policy with regard to the Moslems in Russia. "Just as autocratic Russia freed the Slav and Christian peoples in the Balkans from Turkish tyranny, so now they (the military oligarchs of Turkey, apt pupils of their Prussian masters) dream of 'freeing' the Turkish-speaking and Mohammedan peoples from democratic Russia." Sections V and VI on "The Mohammedans and Turks in Russia" and "The Political Attitude of the Russian Mohammedans" are of special value. Section VII "The Prospects of Turkish Irredentism" shows that "the potentialities of the future are different in the different groups; but the determining factor may possibly be the attitude of the Tatars of Kazan. . . . Their printing presses have spread their influence widely throughout the Mohammedan world. . . . They have been under Russian government for more than 300 years and the barrier between Islam and Christianity has been broken down more successfully here than anywhere else in the world." If, however, the Russian Government does not hold the conglomeration of peoples together which have made up the Russian Empire, "The outlook would be grave. . . . Vast regions between the Indian frontier and Europe would return to chaos and the initiative there would pass into Ottoman hands."

The Turanian Movement. *The Times.* January 4, 1918.

An account of the rise of the Pan-Turanian Movement, showing that it was originally "a genuine social revival like those which have previously accompanied the liberation of the Bulgars and the Greeks, and, if left to itself, might have led to equally beneficient results." Unhappily it was converted into a political weapon of the Committee of Union and Progress.

Jerusalem Delivered. Walter Sichel. *Nineteenth Century*, London. January 1918.

An appreciation of the present situation in Palestine and warning home politicians of the sensitiveness of Mohammedan susceptibilities in different parts of the British Empire. "Let us beware of a House-of-Commons Downing Street in Jerusalem nor forget that the due apportionment by treaty of the wardship of its shrines afforded the pretext—the apple of discord—for the Crimean War."

VII. HISTORY OF MOHAMMEDAN MISSIONS

Eine Hoffnung auf Türkenbekehrung im Reformations-Jahrhundert. H. Pfisterer. *Evangelisches Missions-Magazin*, Basel. November 1917.

A discussion of the historical authenticity of the events narrated in a letter sent by the Reutlinger Reformers, M. Alber and J. Schradin in 1540 to M. Stürmlin, court physician to Count Ultich of Wurtemberg. The letter describes the conversion to Christianity of a number of Mohammedan priests at Constantinople and the authors' hopes are raised as to the rapid spread of Christianity in the East.

Karl Gottlieb Pfander. Pfarrer F. Laroche. *Evangelisches Missions-Magazin*, Basel. December 1917.

An interesting biography and summary of his chief writings as a missionary to Moslems.

A Vacation Visit to China. S. M. Zwemer. *Blessed be Egypt.* January 1918.

An account of a visit during the summer of 1917 to investigate the prospects of a forward movement in evangelist work among the Moslems of China.

The Call of the hour. F. Herbert Rhodes. *Chinese Recorder*, Shanghai. October 1917.

An appeal especially to missionaries already in China for more work among Moslems. Christian reading rooms and specialised effort to reach Chinese mullahs are emphasised.

Preaching Christ in a Chinese Mosque. Charles L. Ogilvie. *Chinese Recorder*, Shanghai. October 1917.

An account of a visit paid by the writer with Dr. Zwemer to a mosque in Honan.

Moslems in Kansu. Mark E. Botham. *China's Millions.* January 18.

An account of a visit to Hochow, "probably the largest Moslem centre in Kansu."

Prayers of a Quarter of a Century answered. L. J. Shafer. *Christian Intelligencer*, New York. November 21, 1917.

Concerning a visit to Riadh, in the interior of Arabia, the capital of Ibn Saoud.

THE MOSLEM WORLD

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THE MOSQUE OF IBN TULUN

As you enter the Mosque of Ibn Tulun your mind travels back a thousand years, and you stand in imagination within the great new building, white and beautiful, with its lace-like ornaments, crisp and clear, just as it left the hands of the architect and his co-operators; you hear a murmur of prayers and you see the vast area thronged with the white turbanned forms of men, barefooted and with bowed heads paying reverent homage to "Allah, the compassionate, the merciful."

The building of the mosque was begun in the year A. D. 876, or according to a table given in Stanley Lane-Poole's "Cairo," in the year 263 of the Hegira, that is to say, early in the Mohammedan era. We can fix the time by remembering that King Alfred reigned from 871 to 901.

Ahmed Ibn Tulun had not been in office as governor more than a few years when he ordered the building of the mosque, partly because the original mosque of Amr, being of narrow dimensions, had become far too small for the number of worshippers, and partly, because he was a promoter of buildings, and considered that a great mosque in Fostat would add to the "dignity" of Egypt.*

Now the character of the man who ordered the building of this great mosque so soon after taking office and while he was conquering Syria, is comparable in its better elements to that of one whose loss, two years ago, the whole British Empire mourns. He was a man who knew what he wanted and carried out his plans with determination.

Of Ibn Tulun, Sir William Muir, in his *Caliphate,* writes thus: "A wise and able ruler, the land flourished under his government as it had never done before. The revenues instead of passing to Baghdad, were expended in public works at home; buildings, canals, and charities were the object of his care"; and Lane-Poole says that one of his chief aims was "to give the fellahin better security in their land." This was exactly the aim of Lord Kitchener in his Five-Feddan law.

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* It is true that Al Makrizy the Arab historian, who lived about A. D. 1420, speaks of a mosque called the *Mosque of the Camp,* but of this there is no trace. It is a pity there is no English translation of the generally accurate Al Makrizy.

Ahmed did not appear to have any committee, but he had no sooner given the order to build, than he found himself deeply perplexed and had to have consultations with at least his architects and masons. So great a mosque would require some three hundred of columns, to obtain which, in the usual manner, would necessitate the wholesale destruction of churches and other buildings which had columns as a part of their structure; but Ibn Tulun was politic, as well as a man acquainted with the arts and learning of his day and, although he could be ruthless when he deemed necessity demanded it, he promptly vetoed the destruction of other buildings in order that he might be supplied with material to build his own grand mosque. Herein he showed both political and religious wisdom; but what was to be done?

It was at this point that news of the governor's dilemma came to the ears of an architect, a Copt who was languishing in prison. He, too, was a man of parts and, longing to be at work again, conceived the idea of building a mosque in brick and declared that he would dispense with columns but would support his arches on brick piers. But he stipulated that four small columns should be found for the Mihrab or praying niche. Word was sent to the great governor, who ordered the architect's release and set him to work on his plans. Ahmed was satisfied with the design and provided 100,000 dinars for the building, a sum equal to about £100,000 of to-day and paid the architect, beforehand, ten per cent on the outlay or £10,000. Having completed the building in about two years, the fair-minded governor gave him, beside all this, as recorded in Lane-Poole's "History of Egypt," "a handsome allowance for life."

The site chosen for the mosque was nearly one mile and three quarters from the only mosque, (save the camp mosque) that of Amr, then existing in a north-easterly direction and about nine-hundred yards due west from the high salient of the Mokattam hills on which, at a later date, Sal-ah-al-Din built his citadel. The ground was high, an undulating rocky continuation of the foot of the citadel spur, affording an excellent rock bottom, above the infiltrations of the waters of the Nile for the foundations of the walls. This, together with the solidity of the brickwork, accounts for the comparative soundness of the walls after eleven hundred years.

By courtesy of Mr. Patricola, architect to the *Comité de Conservation des Monuments de l'Art Arabe,* I have been enabled to take levels of the foundations and find that the rock surface has a fall from east to west of 17 ft., 6 in. The foundations everywhere go down to the rock.

The area taken up by the mosque and its precincts is nearly a true square, measuring about 530 feet by 533 feet and containing over six and a half acres of land. At first the building was surrounded by cleared ground, access being had to it by several doorways in each of the surrounding walls, and, later, streets were formed on each of the four sides, along which we can picture the youthful but grave looking governor proceeding from his palace hard by, at the hour of prayer, attended by his hundred gaily-clad-men-at-arms, astride their richly caparisoned horses.

The plan of the mosque was arranged as follows: Imagine a large inner court measuring 302 feet by 300 feet, nearly square; in the middle of this court stands the "fountain," 46¼ feet by 41¾ feet. The court is surrounded by covered arcades (called *liwans,* oratories, aisles, or places of devotion). There are five on the south-eastern side and these, with the Mihrab on the outer wall facing Mecca, formed the sanctuary; on each of the other three sides there were two arcades. Thus the mosque has a central court of two acres, and abutting it arcades covering two and one-third acres—a great place for religious gatherings, indicative of the spacious times inaugurated by the son of Tulun.

In designing a building which was to be materialised out of the black clay of the borders of the Nile and the nodules of gypsum about the quarries of Tourah and Massarah, much artistic power was shown. These were the simple materials which the architect saw as he lay in the darkness of his prison, and saw them fashioning themselves into his fine, originally designed, yet simple building. The bricks were made near at hand and burnt into a deep red color. The foundations were laid on the rock as stated. The thick walls and stout piers were built and the arches were turned in rather thick mortar joints, somewhat irregular at times betokening a certain amount of hurry. The brick bond was what we call "English bond", but really old Egyptian, for it was a method of bricklaying practiced many thousands of years before by the ancient Egyptians. The columnar idea was not lost sight of; the designer saw that a great rectangular pier with sharp corners would look heavy, so at each corner the courses of bricks were shaped and formed into engaged columns making, with the body of the pier, a homogeneous whole and herein the architect, as in other details, showed true artistic power, for there was much more art in his able manipulation of brick, than there was in his subsequently applied ornaments of gypsum, good and of artistic proportions though that was. It should be noted that the architect's ornament was frank, it was not applied as a pretence for stone or marble.

There are two minarets, the principal one being in the north-western outer court and a small one on the eastern corner of the mosque.

The building is about fifteen minutes' walk from the tramway station at the Citadel, or it can be pleasantly reached from Mohammed Aly street, through Helmia, Siufia and Rokbia streets, in continuation of one another. Reaching Tilun street at right angles you turn to the right and walk on until you come to Watawit street, where you turn to the right again and you are soon at the steps to the mosque, at the end of a short blind alley. The streets here named are very interesting, both in old buildings, shops and work places, affording a picture of the industrial Cairene life of to-day, which has continued, with probably but little alteration, since the once high class residential quarter became the quarter of workingmen and shopkeepers a few centuries ago.

Having reached the blind alley, glance at the old stone-built houses adjoining the entrance, the one on the right is the most interesting, being a good specimen of mediaeval domestic and gives an idea of the class of residential house that was built in the middle ages. To see this house properly, you must enter its court yard through a dark passage, and then go up into the two "salons", having good, decorated woodwork in ceilings and niches. This house might have been the residence of the Chief Sheikh of the Mosque.

Now mount the steps to the mosque and enter the door at the top which opens at the south-eastern end of the outer courts. On the right is the north-eastern curtain wall, with houses built against the outer side of the greater part of it. On the left is the north-eastern wall of the mosque. At the end of the vista of the fore-court is the old well of the mosque, about 16 metres deep, with its broken *sakieh* wheels near by. Note the top of curtain wall. It has an interesting, deep, open-work parapet or cresting in brick, which, while the design is not good, shows a power in the manipulation of brick. Look at the elevation of the mosque on your left, with its round, star-like ornaments, its windows, niches and a parapet similar to that of the curtain wall.

Now cross the court diagonally to the wide, doorless portal of the mosque. Go up the few steps, stand on the top step and look up to the soffit or ceiling of the doorway, still in its place. It is made probably of Lebanon wood, two inches thick, framed in several widths, and skilfully tongued together and well carved in a pannelled pattern, with very conventional floriations. Note particularly the holes about three inches in diameter at either end. In these holes the wood pivots of the great doors originally turned. There are three more of these soffits. The ornament though similar in design, is quite different from the plaster ornament; it shows the feeling of the wood-carver as contradistinguished from that of the modeller in plaster. A good piece of ornamental joinery of ancient times.

From this inner entrance, walking straight on between the arcading, and passing four arches, one comes on the left to a very ornate but shallow niche in gypsum modelled against the south-east (Mecca-facing) wall of the mosque. This is not the principal niche. It was built later to commemorate the lady (*sitt*) Nafisa. It has inscriptions and, like four other niches built against some of the sancutary piers on either side of the sanctuary or principal mihrab, is one of the supplementary praying niches added at a later date. Some of these niches are much dilapidated, but their ornament and the varied character of their lettering are interesting.

Further on is a door leading to a dark room of no interest. In the middle of the wall one comes to the mihrab or principal praying niche. It is also called the kibla which means that it gives the direction toward Mecca. This niche should be carefully noted. It is the original and has been repaired more than once. Lane-Poole says in a note in his *Cairo* that "El Afdal built a mihrab in 1904," but that may mean one of those mentioned above. The niche juts out at the back from the main wall. The plan is semi-circular, somewhat deeper than usual; it is flanked by two marble columns on either side with finely carved capitals of Byzantine character, probably taken from some pre-existing building. Up to a height of nearly nine feet the niche is lined with red, green, white and black marble in narrow widths, set in pleasing patterns emphasized by little fillets, with rounded edges slightly projecting. Above the lining comes a band of gold mosaic, twenty-two inches wide, containing an Arabic inscription (in a character later than the Kufic), in black—"There is no God but God and Mohammed is his Prophet." The inscription is very well done (now somewhat broken) and is relieved with ornaments and points in red, green, white and pearl, the whole is bordered with a guilloche ornament, having pearl roundels. Above the inscription is a semi dome, lined with thin boards and ornamented in colour. This, while the shape is good, is an indifferent piece of work and makes a poor substitute for the mosaic that was, probably, intended but left unfinished like many other old works in Egypt and elsewhere. The bold, now partly broken, plastered ornament, surrounding the niche, shows by patches of colour, that it was at one time painted and had a character given to it which it now lacks. From this point lift up your eyes to another inscription, beautifully carved in raised Kufic characters in wood. The reading being the same as in the mosaic inscriptions below. Above this comes a large, painted ornamental panel, probably intended for painted inscriptions though none are now visible and its Persian-like ornament is indistinct. Above this again runs a cornice or shallow gorge-and-roll in gypsum ornamented in relief and above this again a wood fascia in three boards, two feet eight inches wide, the middle board of which is carved with Koranic texts in raised Kufic letters similar to that described above. Note especially here, that the ornamental gypsum gorge, the wide wood fascias and the Kufic inscriptions were at one time continued all round the walls of the mosque. These long lengths of finely carved inscriptions are probably unique in their extent as ornament. In all probability they measured, at one time, no less than 8187 feet. Besides this the greater number of the 128 windows had inscriptions around them, many of them still extant.

Above the wood fascia is the roof described later. Rising through the roof over the praying niche, is a domed lantern, the only roof-light in the mosque, designed to illuminate the niche and its inscription. It is square in plan and constructed in timber with stalactite supports to the circular dome. Its windows have colored glass. It is probably a later construction and has been repaired quite recently.

Adjoining the niche is the *minbar* or pulpit. This is a kind of box open on one side, the floor of which, approaching by a stair-case, stands about twelve feet above the mosque floor. It is placed with its back to the wall and the steps jut out at right angles to it, into the mosque—an awkward position for the preacher who, in facing the congregation, has to speak over the steps, but this is the usual position. The pulpit is an elaborate piece of the craft of the joiner and carver in the 13th century A. D. It must be seen and the fine original part of the work must be closely looked at to be appreciated. It has been faithfully repaired by the committee for the preservation of Arab mounnments. Over the doorway to the pulpit is carved an inscription stating that it was made in Damascus in the year of the Hegira 696 A. D. 1278 and presented to the mosque by Al Malek el Mançour. The original timber is cedar.

Near the pulpit is an opening in the wall, having a very dilapidated old door with its wood pivots still swinging in their old sockets. Through this door you enter some roofless rooms, the inner one is at the back of the niche. Still in position are the remains of an elaborate painted ceiling, the most interesting part being several corbels carved to represent huge locusts; they are the only approach to a graven image of any living thing to be found even within the precincts of the mosque. I have never seen any visitors going into these rooms. By way of this doorway it is said that Ahmed entered the mosque in time of prayer.

Under an arch of the second arcade in front of the praying niche is the *dikka*. Nearly opposite the *mihrab* is a large portion of the marble slab on which was carved in Kufic character Koranic texts and the founder's inscription and date, the latter remaining intact. A photograph of the inscription with the date A. D. 879 is given in Lane-Poole's *History of Egypt* (middle ages), also in Mr. Corbet's book on the mosque. This date conflicts with some other dates, but it is probably the date of the opening or consecration of the building.

The arcades. The original 171 arches have been reduced to 158 with a corresponding number of piers. This was caused by the removal of the fifth outer arcade of the sanctuary, after damage from an earthquake early in the last century, (1814).

The arcades are "pointed" or "Gothic" and they prove that this form of arch was commonly used in Arab architecture some two hundred years before it became common in Europe. They are well formed, have a slight inward turn and spring clear from a bold, supporting pier without the ugly tie so often met with in Arab work.

The engaged columns, at the corners of the piers are ornamented with floriated capitals and square moulded abaci and the bases are of a more pleasing form than is usual in Arabic work. They are composed of a low panelled die with three roll mouldings at the junction between the die and the shaft. These bases may have been added in the 13th century. Very few of them remain and they should be looked for near the praying niche. The faces or archivolts of the arches are of the same ancient Egyptian, gorge-and-roll pattern, as the horizontal cornice mouldings already described, but somewhat shallower, and ornamented in bold, very conventionalised floriations. The pattern is always or nearly the same, but there is a good deal of difference in the use of the spatula, or modelling tool, by the various modellers, some of whom have endeavoured to make the fronds bend outwards as if moved by the wind, while others have worked flatly and without imagination. Not only were the perpendicular faces or archivolts of the arches ornamented but the soffits or under sides of the arches were also elaborately enriched with geometrical patterns, filled in with leaves and bordered with several lines of interesting design. The original finish of the arches gave them a very rich appearance. But only a little of the soffit ornament remains. Unfortunately, repairs to the ornament were done by covering it up with plaster or destroying it. In making this statement, it should be understood that the preservation of the remains of an ornament, not its *"restoration"* is meant by *"repairs."*

It should also be admitted that the covering up process did preserve some of the ornaments, bits of which may be observed just showing under the broken patches of the later plaster. The little that remains of this soffit ornament is to be seen on the outer arches of the south-west arcades, where one half of the soffit of an arch is nearly complete and three others have parts in position. The patterns are all different, but enough remains for a sympathetic observer to make a complete and very rich picture of the whole of the series of arcades as they appeared when new.

The openings made between the haunches of the arches should be looked at carefully. They serve three purposes; that is, to diffuse light, to lessen the weight on the piers and to give elegance to the design. These are ornamented with colonettes and richly designed archivolts, the ornament of which is often exceedingly pleasing and varied. Above the arches everywhere runs the ornamental gorge-and-roll moulding or cornice and over that the painted fascia boards and Kufic inscriptions, the whole elevation forming a pleasant composition.

Some of the original, or at least, very early timber roof remains. It was well built of beams none too strong, boarded over from the earth, lime and slab floor above. The beams and the spaces between them are lined with panelling of a bold design, thus forming a deeply coffered ceiling. The whole was painted and deeply enriched with Persian-like line and floral ornament, white and red predominating. Parts of this painted work may still be seen, and may date from the repairing of the mosque in the 13th century. The ends of the beams rest on shallow corbels, one and only one, of those that remain has been carved. It looks as if it were a sample of what might have added to the richness of the work. It is curious that there are no wood mouldings, bevellings taking their places.

In the outer walls of the mosque are arched windows, placed very high and opposite the opening in the arcades; they are filled with grills of gypsum in geometrical patterns interspersed occasionally with the fleur-de-lis.

The original grills, possibly not older than the 13th century, are of very intricate and often pleasing patterns.

Having contemplated the arches and windows you walk across the court yards to the principal minaret, which, in many ways is a singular building, quite unlike the usual ornate kind. It is built within the thick curtain wall on the north-western side and some distance from the north-west wall of the mosque, to which it is attached by an arched bridge, giving access from the minaret to the flat roofs over the arcades. Before mounting the steps of the minaret in the usual way, take note generally of the architecture of the minaret and its bridge. The style is quite different from the mosque. The arches are of the round, pronounced horse-shoe type. The work seems to be later and is of stone with but a small admixture of brick in the lower plain walls.

Standing under the bridge and looking up and at both ends of it, one notes the barrel vaulting of the bridge, the thrust of which is contrary to that of the horse-shoe arches, but the longitudinal bearing is lessened very cleverly by corbelling the pilasters over which runs a cornice of two orders of concave mouldings. It is an interesting piece of architectural composition in stone, though now frayed and chipped. A proof that the bridge was not built at the same time as the mosque is afforded by the awkward way in which it cuts into one of the windows.

The minaret is built in three stages: the first is rectangular, 28 feet by 28 feet and 67 feet high, a solid mass of 32,900 cubic feet of masonry above ground. This mass is relieved by four blank widows of two openings, divided by twisted marble colonettes and spanned with horse-shoe arches. Above the rectangular stage is a similarly built unrelieved circular stage 20 feet in diameter and 29 feet high. Up to this stage the staircase winds its way externally by 171 steps. The platforms of these two stages, would take the place of the usual balconies, whence the muezzin calls the faithful to prayer. Above the circular stage rises the octagonal open-work stage, within which is another series of 15 steps. The whole of the octagonal stage seems to have been rebuilt in recent times. The total height is 130 feet and as the minaret stands on high ground, the view obtained from its summit of Cairo and its surroundings is well worth the exercise of going up.

On the way down from the minaret, one should cross the bridge to the roof of the mosque to take note of the little secondary minaret on the south east corner. This was erected for the convenience of the muezzin's call to prayer from that point. Walking around the parapet one observes the encroachments made by builders on the grounds of the mosque.

Near the south-west corner, on looking between the interstices of the open-work parapet, the remains of a good sized room, built in ashlar masonry, may be seen. At one time the room seems to have belonged to the mosque, an addition. It was well built, and has remains of some interesting timber stalactite corbelling, part of a wood ceiling. A large, walled up doorway from this room faces Sharea Ziadah. The room may have been a library or school.

At the foot of the minaret, toward the north-west are the dilapidated remains of four rooms. The larger room, the roof of which was supported by two rows of columns of Cairo stone, was built as a supplementary mosque, as the dismantled praying niche plainly proves.

One of the compartments is a shrine to the memory of Sheikh Booshi, whose tomb is still in its place, a wooden erection covered with faded cloth, with a dusty green turban on a post at the head. The shrine is in a dilapidated condition. Its door and parts of the roof and of the adjoining, broken roofs have been repaired, to somebody's shame be it said, with pieces of the Kufic inscription boards that had become accidentally dislodged or torn from their places in the mosque, so careless were the former custodians of the mosque of their heritage. The worshippers at the shrine of Sheikh Booshi are few, if any, in these days.

Beyond these crumbling buildings and further west, is another interesting tumble-down building—the sanitary and ablutionary court of the ancient mosque. It has the appearance of great age and may be coeval with the mosque. It is rectangular in plan, measuring about 42 feet by 35 feet. In the center is a large reservoir at each of the four corners of which are built up stone columns, with slightly moulded bases and caps. These columns at one time supported a roof, some of the beams of which remain. At the four angles of the reservoir are semi-circular, backed seat cut in stone. Around the reservoir is a gangway abutting on which are the remains of twenty water closets. The place is full of dust and refuse, is used in fact as a dustbin for the house built against its back.

From this point you turn back and walk under the bridge adjoining the minaret. You look at the barricaded door in the curtain wall near the minaret and you continue to the old well and sakieh already mentioned.

You now retrace your steps and enter the central court again. You look at the building in the center called the "fountain." The building is lofty and stone built, excepting the arches and dome which are of brick; it is rectangular in plan, the dimensions have already been given. On each of its four sides are large pointed arches. The gathering-in, from the square from the circular, for the dome is interestingly done, save that wood is used in place of stone for corbelling. There are inscriptions just below and in the center of the dome. There are window openings on each side of the building which, from remains in one of them, may have been once glazed with colored glass.

As to the general design of the mosque, it is that of the earliest type; that is to say, a large central court with covered parts on four sides supported by arcades; the side deemed the most holy, that towards Mecca, having at least, double in the number of arcades; on the other side, with a niche in the outer wall, the plan recalls the hypostile courts of the ancient Egyptians. The design is simple and good. Its great interest lies in the originality of the designer in adopting brick as his building material throughout, in its solidity, and in its series of early pointed arches. The modelled ornament in gypsum gave the well formed and proportionate brickwork a very rich appearance. And when the whole was white and new—relieved with touches of delicate color, the coffered ceiling in like manner, lighted up and the Kufic inscriptions standing out boldly from its tinted background, and the marbles and mosaics of the niche were new, the whole building must have been pleasant to look upon.

As to the character of the ornamentation, it is difficult to trace the origin of the modelled forms. If the living plant, foliage or fruit inspired the modeller and carver, then their conventionalisation was carried to the point of excess. By close scrutiny, however, one may discern vine leaves, grapes, trefoil, acanthus, lotus, and the fleur-de-lis. The ornament of the smaller arches and windows is the more interesting in that the patterns run more freely. But the carved Kufic inscription in wood is the finest piece of ornamental work in the whole building. It does what all ornaments do whenever possible, it tells a tale or teaches a lesson.

The building is an exceedingly interesting one, not only by reason of its age, but also because of its design and the manner of the execution of its details. The lesson which the building carries to architects and the promoters of good building is sincerity. There is nothing in the building which it is desirable to copy. I say this emphatically, for today the copyist is the bane of good architecture. The architect of the mosque of Ibn Tulun was not a copyist, he used his common material sincerely, and made it serve its ends in the production of an original work based on an ancient plan. True he covered over his work with plaster and ornamented its principal features with gypsum, but nowhere did he wish observers to believe that his plaster was other than plaster. He did not try, by the tricks of color and jointing, to make us believe that he had wrought his building in stone or marble.

ROBERT WILLIAMS, F. R. I. B. A.

Cairo, Egypt.

LAHORE AS A MOSLEM CENTRE

For one who would know Islam in India a period of residence in Lahore is of the first importance. Lahore can fairly claim the distinction of being the chief Moslem centre in India, historically, geographically, politically and religiously. Only Delhi might dispute its title of distinction as the seat of a vanished Moslem splendour that lives today only in monuments of marble and in the devoted memories of the faithful; but Delhi was nearer the circumferance of a circle of which Lahore was the inevitable centre. Each successive wave of invasion which poured through the narrow Khaibar Pass, and spread out on the plains below found Lahore blocking the path to plunder-laden kingdoms to the South and East. It was ever the key to Hindustan, the hilt of the sword of conquest.

Held to be one of the oldest cities in the world, because of the antiquity of the documents in which it is mentioned, it has been through its long history the chief city of the Land of the Five Rivers,* which has been the melting-pot of the races of India, from the distant time of the first Aryan migrations across the Indus down to the present day, when, in the justly celebrated Kashmiri bazaar, one encounters stray Afghans, Kashmiris and Pathans, Afridis, Mohmans and Mahsuds, rubbing elbows with their Moslem brothers from the southern Panjab and from the regions to the south and east.

The Mohammedan history of Lahore begins with its conquest by Mahmud of Ghazni in the beginning of the eleventh century when all the ancient Hindu temples and landmarks appear to have been razed to the ground. This unworthy achievement is attributed to the first Mohammedan governor of Lahore, Aiyaz, considered by Moslems to be the real founder. By them his tomb is still pointed out with veneration.

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* The word "Panjab" means "Five Rivers."

It was under the Moguls that Lahore, together with Delhi and Agra, attained its greatest glory. Babar constructed splendid roads and planted fruit-trees. Akbar rebuilt the city walls, to a height of thirty feet, and erected the palace, whose foundations still remain, within the fort which occupies the north-east corner of the old walled city. Jahangir built a magnificent mosque and the Tripolia Bazaar, both afterward demolished by the Sikhs, and the white mausolem of the beautiful Anarkali of tragic memory. Shah Jahan, "the builder," erected the mausoleum for Jahangir at Shahdara, dug the Ravi canal and laid out the famous Shalimar gardens for the use of the ladies of his harem, of whom the chief was Arjumand Banu Begun whose mausolem at Agra, the incomparable Taj Mahal, is renowned the world over. Aarangzeb's principal contribution to the artistic glory of Lahore was the Jama Masjid, called the Badshahi Masjid, patterned after the Masjid of Ali Walid in Mecca. Under Aarangzeb the decline of Lahore began, and it continued under the Sikhs who stripped the ornaments from Mohammedan tombs and temples in order to adorn therewith their glittering Golden Temple at Amritsar. Today under the British government costly efforts are being made to restore and preserve the greatest of these monuments of a halcyon past.

The importance of Lahore as a Moslem centre, from the geographical standpoint, lies in the fact that it is the capital of the most thickly populated Mohammedan province in British India. More than one-half of the population of the Panjab (to be exact 12,275,477 out of 24,186,750, according to the 1911 census) is Moslem, but the proportion would be much higher if the Kangra and Simla districts, only about five per cent Moslem, were excluded. In the western half of the Panjab the percentage of Mohammedans is above eighty per cent and in the centre, where Lahore is situated, it runs from sixty to seventy-five per cent. Of the total population of Lahore itself (228,489) the number of Moslems (129,301) is greater than the total of Hindus, Sikhs, Christians and Jains, which follow in the order named. In

Peshawar and in Lahore there are flourishing Mohammedan colleges, affiliated to the University of the Panjab, not to mention the Mohammedan students in the several Christian colleges—in Peshawar, Sialkot, Rawalpindi, Delhi and Lahore, of whom no less than 180 are studying in the Forman Christian College, Lahore.

Politically the influence of Lahore is of great importance. Aligarh is still the head-quarters of the dwindling party that clings to the Syed Ahmad Khan tradition of non-interference in politics and emphasis on education united with a rationalistic type of religion. Even there, however, there are evidences of divided counsels, as shown, for instance, in the controversy over the projected Moslem university. Lucknow is the chief centre of the Moslem league party which at the present time has made common cause with the Indian National Congress in demanding of the British Government a larger measure of home rule for India. Several prominent members of this party have, on account of their political activities, been interned since early in the war, and at present the league is urging on Government the desirability of their release. Neither Aligarh nor Lucknow, however, are centres of large and important Moslem districts. Lahore is the headquarters of no national party, but it reflects the sentiments and influences the opinions of the great Moslem province of which it is the capital. Hence in Lahore one moves in a political atmosphere in which all parties are clashing, and new parties are frequently forming. Today there are two important parties, one conservative, another radical, and a third, of growing influence, which is less cautious than the Aligarh group and less extreme than the Moslem League party. The conservative body is the Panjab Moslem Association whose secretary, Mian Mohammed Shafi, is also general secretary of the recently formed All-India Moslem Association which, in sympathy with the Aligarh position, "aims to devote itself to the traditional Moslem policy of safeguarding and advancing Moslem interest." Lahore may soon become the all-India headquarters of this Association. The radical society is the provincial branch of the All-India Moslem League and has as its secretary Fazl-i-Husain who, like Mian Mohammed Shafi, is a leading Lahore barrister. The influence of this group is rapidly increasing while that of Mian Mohammed Shafi's party is waning. Both of these leagues have branches in several cities of the province.

A fourth society, in part political, the *Anjuman Ishaat-i-Islam,* the political and rationalistic branch of the Almadiyas since the split described in a previous issue of THE MOSLEM WORLD,* has its head-quarters in Lahore and has recently established a residential high school and a "Senior Cambridge Local College", at which regular instruction in the Christian Scriptures is being given by a Christian missionary. At present the newspapers are not allowed to discuss the political issues arising out of the war, and the *Sitara Subah,* the successor of the defunct *Zemindar,* edited by the brilliant writer of Urdu, Maulvi Zafar Ali Khan, (who with the editor of the late Conrade of Delhi, represented and expressed the extreme of pro-Turkish sentiment three years ago), is now engaged in no less violent religious controversy. At this time it is launching its invectives against the Ahmadiya sect. There are about half a dozen important Moslem periodicals in Lahore, representing various political and religious views, of which one, *The Observer,* is in English.

Coming to the more strictly religious phase of the Mohammedanism of Lahore we find two *Anjumans* of long standing in addition to the more recent *Anjuman Ishaat-i-Islam* of the reformed Ahmadiyas, to which reference has just been made. The older of these, the *Anjuman Himayat-i-Islam,* has been the orthodox religious society of Islam in India for more than a quarter of a century, and is the influential first parent of many such societies in India, as well as possessing numerous branches in the Panjab. The growingly successful Islamia College and the two Islamia High Schools, in Lahore, are under its aegis and it is seeking in many ways to promote education and humanitarian and religious ideals among Indian Moslems. Members of this *anjuman* are agitating the foundation of a new Anjuman *Ishaat-i-Islam* for the propagation of Moslem missionary work in the Panjab.

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* **The Ahmadiyah Movement Today, by H. A. Walter, Moslem World VI p. 66.**

The present missionary activity of the *anjuman* centres in the "Mohammedan Tract and Book Depot," some of whose English books have been described in Mr. McNeile's article in THE MOSLEM WORLD.* There have been no later additions to the sixty-seven books in the list which Mr. McNeile saw in 1914, and when we visited the head-quarters recently we noted a large stock of these books in hand. The books first named on the list are those written by western apologists for Islam, J. Davenport, Mohammed Alexander Webb, S. Urban Hamid Snow and W. H. Quilliam. Mr. Snow's *"Prayer Book for Moslems,"* although repudiated by reputable Moslems, we understand is still for sale. It is a weird and intolerable jumble of the Koran, the Church of England Prayer Book and Revised Christian hymnody, with a woeful admixture of Mr. Snow's own handiwork, of which this is a sample:

"How many Lord of late are grown,
The troubles of our peace;
In Liverpool† they hourly rise,
So does their rage increase,
Insulting us our souls upbraid;
And Him whom we adore;
For Ahmed, Koran and Islam
They say we'll have no more,
But victory to the Lord belongs,
He only can defend,
His blessing he extends to all
That on His power depend."

The following two verses of another hymn illustrate both the spirit of the author and the character of his verse:

"If God the Moslems whom He loves,
For trial does correct,
What must the Christians and the Jews,
Whom He abhors, expect?

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* A Mohammedan Tract Society. Vol. IV. p. 185.

† Referring to Mr. Quilliam's mission at Liverpool. See Dr. Weitbrecht's article. THE MOSLEM WORLD, Vol. V, p. 195.

Snares, fire and brimstone on their heads,
Shall in one tempest shower;
This dreadful mixture his revenge,
Into their cup shall pour."

We have never been partial to "Greenland's icy mountains," with its unfortunate reference to a non-existent "coral strand," but we prefer it to Mr. Snow's version:

"From England's wintry climate,
From China's picturesque land,
And Africa's sun-burnt brunettes
Look up and hold their hand.
From Transvaal and from Burma
Comes forth an earnest strain,
They call us to deliver
Their lands from error's chain."

We have quoted these verses because they illustrate so well the *reductio ad absurdum* to which those western religious adventurers are driven who attempt to fuse their poorly assimilated Christian inheritance with a Mohammedanism which they glorify without understanding.

The secretary of the Tract Society, which prints books in Arabic, Persian and the various North India vernaculars, as well as in English, is Maulvi Karam Baksh, and the secretary of the *anjuman* is Haji Shams ud Din. This is the premier Moslem religious book society of India and sends its output to all parts of the Indian Empire although a few of its books are sent out of the country.

The *Anjuman Islamia,* the third Mohammedan religious body in Lahore, represents the old school divines, and corresponds on to the *Nadwat ul Ulama* with headquarters in Lucknow. In its theological Seminary religious instruction in Arabic and Mohammedan law, traditions and Koranic commentary, on the old lines, is imparted. The Society also has oversight of the principal mosques of the city. The secretary of this body for many years has been Qazi Salim Ullah. Its influence seems to be waning to-day. Mention should also be made of the Intercollegiate Muslim Association, composed of college students and recent graduates, the limited activities of which are patterned after the Students' Christian Association.

All that has been written thus far relates to the Sunni wing of Islam. Lahore is only second to Lucknow as a center of Shiah Mohammedanism, as anyone who has spent a Muharram season in the city can testify. It is the home of the very influential Qazl Baksh family, which includes several Shiah leaders of nation-wide prominence.

These are momentous days for Islam in India, on whom many problems are pressing—of whom many questions are demanding an answer. Is Pan-Islamism a wholly dead issue? Shall Islam in India join hands with its age-long rival, Hinduism, in a political program which puts India before Islam, even as the Young Turks placed Turkey first and Islam second in their hearts? Is rationalism to win the day over against belief in Islam as a revealed religion, as the split in the Ahmadiya movement and the trend in the Working Mission in England might seem to indicate? Is Mohammed to be defended, or glorified, or offered to mankind as the practical leader whom this war-stained, matter-of-fact world needs? And just emerging over the horizon, suspected at present by only a few of the leaders, are the problems raised by the higher critical labors of scholars like Lammens and Caetani, in the West, which threaten seriously to undermine not now the moral character but the very historic personality, in any full and real sense, of the Prophet of Islam. The influence of the Moslems of Lahore in answering these urgent questions for Indian Islam generally is certain to be of increasing importance in the years to come.

HOWARD A. WALTER.

India.

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[*] A Moslem Mission to England by H. V. W. Stanton. THE MOSLEM WORLD, *Vol.* IV, p. 195.

SOME NON-CONFORMING TURKS

ANY great institution founded on force will be sure to develope among its followers groups whose loyalty is that of the lip and not of the heart. The historical policy of Islam is expressed in the formula, "Koran, tribute or sword." Wherever, therefore, such a system prevails one would expect to find sects and parties who have escaped the edge of the sword by adopting just enough of Islam to serve them as a decorative protection. The Alevi Turks of Asia Minor are such a non-conforming sect in the heart of the Turkish Empire.

One should remember that in the Orient religious affiliations have ever been stronger than political. Men feel themselves to be one when their worship is one, and hold as aliens those who live next door, if their creed and ritual are different. They intermarry only among those with whom they pray: they respect the authority of Governments because they must, but they welcome the orders of their priests because they want to. A religious ban is more dreaded than legal penalties. Spiritual dues are more cheerfully rendered than tithes to the reigning Caesar. Of course, the religious and political structure may be identical on a strictly theocratic theory, and then there is no question of a clash or a preference between authorities. To the ordinary Oriental his Government ought to represent his God. If by some chance his faith differs from the standard form of Orthoxdoxy, his sect may be tolerated publicly, or he may belong to some cult which tenaciously maintains its existence with a greater or less degree of secrecy. In the East, according to the common custom, a person inherits his religious connection from his parents much as he inherits his name or his color, maintains his religious status unchanged to the end, renders prime allegiance to his sect and gives his left-over enthusiasm to his country.

Now the Alevi Turks are unorthodox Moslems. They are the spiritual flock of Ali, the fourth Caliph. They reject the Sunna of orthodox Mohammedanism and are regarded as Shiite heretics. The name "Redhead" is flung at them in contempt by their more righteous neighbors, and they retort by calling the latter "Devil-worshippers." This line of cleavage among the Turks is vital and significant.

Ali, the Moslem saint and warrior, was a near relative of the Prophet Mohammed, both by blood and by marriage. He was one of the sagest councillors and strongest lieutenants of the first Moslem state, fourth Caliph and almost chosen first. Later he was deposed from his high office by the warfare and intrigue of rival and hostile parties, and later suffered assassination, as did also his sons Hassan and Husseyn. He also was probably the most commanding single personality in the Mohammedan world of the first generation. The figure of Ali was one to conjure with among religious zealots, whose information was derived largely from hearsay and whose passions were deep and abiding. His party gained and retained the ascendency in some countries, notably Persia; elsewhere it has lived on with varying local forms and adaptations, in quasi concealment. Many of the Kurds we are told, some Arabs, and some Albanians and others, belong to this sect, as do the Alevi Turks. In general the Arabs as the thinking head, and the Turks as the sword arm of Islam treat the Alevi sectaries with varying degrees of toleration and disdain.

The Alevis, as a people, are pitiably ignorant, deceptive and superstitious. They are agricultural or pastoral folks, living near to nature and in close sympathy with her changing moods and seasons. They reside for the most part in separate villages and seem to seek only to be let alone. They love the fertile plains and upland pastures of Antolia with its clear streams running among the hills, its wholesome climate, its abundance of nourishing food, and its prevailingly cloudless sky of Mediterranean blue. Socially they are a class inferior and apart. Government officers show them scant recognition in making up the lists of civil officials, but they render their full quota of recruits for the Turkish army and pay taxes with none to intercede in their behalf. They lead the simple life, a life often hard and coarse, but many of them are clean and wholesome persons. They know little of commerce and have little of luxury in their houses of uncut stone or sun-dried brick. The men, often assisted by the women in the fields, raise most of what is placed on their tables, and the women often assisted by the men, weave and sew and knit most of what they wear. For a table gratifying to a traveler, or lodging restful to the weary, commend me to the patriarchal establishment of a well-to-do Alevi Turk or to one of the shrines sacred to his sect.

These Alevi Turks probably come nearest to representing the original inhabitants of Asia Minor with a minimum of blood brought by invaders. The present culture rests on earlier strata, the earliest of which that can be distinguished is the Hittite. Whether under Roman power, or Byzantine or Turkish, how many times soever conquered by invading hosts, many of the people of Asia Minor have lived on, carrying with them what they had been under the former regime, with a protective coloring adopted in recognition of the power that for the time holds sway.

It is commonly supposed that the Alevi Turks represent a Christian heritage in contrast with the Mohammedanism brought twenty generations ago by invading Turks. The theory is that in the hour of agony they went over as a tribe of people in order to save their lives, and adopted enough of Mohammedanism to secure toleration. They have been granted life, if not much liberty and with but limited happiness. By preference they have no mosques, though in some villages the Government has forced their erection. Even then the buildings are commonly unused. The call to prayer is frequently omitted unless Sunnite believers are within earshot. They reject the Mohammedan permission of polygamy unless the first wife is barren, but allow the use of wine in common with Jews and Christians in the

Orient. They refuse to eat the meat of hares according to the law of Moses but not of Islam. And it is a very significant fact that, as always alleged, a woman making bread draws two strokes on the top of the dough which form a cross upon the staff of life, though every tribute to the cross is strenuously avoided by regular Moslems. Nor do Alevi women veil themselves before Christian men, though they do wear the veil in the presence of true Turks.

There is a legend that when the great Ali was slain by persecutors, his head by some chance fell into the hands of a Christian priest and was by him protected. The persecutors demanded the head that they might abuse and gloat over it, but the priest refused to surrender it, and with the consent of the members of his family cut off his wife's head, that of his third son, his second, and his first born, and offered these successively as a ransom for the head of Ali. The degree of truth or error in this story is not worth discussing, but wherever it is told from father to son, as they chop wood or herd sheep together, or when it is related by a grandsire to a group around the winter fire, it has a very deep significance. It shows that the Alevi Turks, camouflage Moslems, hold that in the hour of agony for their great hero, he was slain by typical Moslems, while Christians gave their life blood in his behalf, and their own heart strings tug toward Christians.

The Alevis observe among themselves a sacramental meal, which is very commonly believed to be a perverted form of the Lord's supper. At certain seasons their *dedes* or priests make the rounds of their village communities. The occasion is one of great importance for these simple people, sins are confessed and absolved, transgressors receive punishment, quarrels are settled, and the sacramental supper is observed with much secrecy. Guards are placed around the village, around the house, and at the door of the room. The *dede* addresses his congregation inculcating the common virtues and explaining their sacred ceremonies. The communicants approach on their knees and they partake of bread and wine together. It is at least possible that this ceremony is a heritage from forefathers of Christian name and faith.

Some Alevi Turks retain traditions of Christian ancestors; sometimes they anticipate intermarriage with Christians, which is the most definite way that they know of recognizing a real kinship. They sometimes say, "He who was revealed to you as Jesus was revealed to us as Ali", or again, addressing Christians, say, "Less than the thickness of an onion skin separates you from us." When the question of a line-up between Moslems and Christians compels attention, the seeking for sympathy, the need for friendship, on the part of those whose camouflage coloring makes them look like typical Turks, should not be forgotten.

A new wave of hope ran through the peoples of Turkey with the new regime of 1908. Not long after that as a representative Alevi was calling at my house one day he said, "They have given us a new regime, but who are the men that are to administer it? Nine-tenths of the office holders are just the same set that we had before. I liken them to a serpent that is wriggling along a road and finds his way blocked by two rocks with only a narrow passage between them. He cannot stop or turn back or get around. He must squeeze through the narrow passage and he manages to do it, even though he peels a coating of skin off in the process, but when he gets out on the other side, he is the same old snake."

The sacred sentiment and religious bond among the Alevis has not counted for much in public affairs hitherto. Such organization as they possess is chiefly represented by the Hadj Bek Tash Tekye in central Asia Minor. This is the headquarters of a dervish system that may be compared with the monasticism of European countries. This Tekye or monastery has above a hundred affiliated Tekyes and each is the spiritual center for a large village population. The Hadji Bek Tash authorities wield very great power over their people, though for the most part they have not used it in public ways. A few years ago, however, the central government wished to reduce the influence of this *imperium in imperio* and demanded that the deeds of their monastic properties be submitted to the administration at Constantinople. The feudal Alevi chieftain, however, submitted copies only of his deeds and sent out word to all his retainers to be ready for an insurrection, and the central government concluded not to press matters further. Such a clan only asks to be let alone, but would make trouble if infringement of their established rights was attempted.

No accurate estimate of the number of "Redhead" Turks can be made, but they are certainly many. They probably comprise twenty per cent or more of those who are classed as Turks. Omitting from the present calculation, Arabia, Mesopotamia, Syria, Palestine and Armenia, none of which is truly Turkish, the real Turkey which remains contains a population of about 12,000,000. Some 3,000,000 belong to various Christian nationalities. There are perhaps 1,000,000 to 2,000,000 Kurds, Circassians and other Non-Turkish Moslems. If then there are 2,000,000 Alevis, the Orthodox Moslem Turks number some 6,000,000, about one-half of the whole population. Several years ago the Albanians got done with the Turkish Administration, and turned to the West for sympathy and guidance. Since the war began the Arab world has done the same thing. The Alevi Turks, not to speak now of the other common Turks, would welcome an opportunity to make the same change: are they to have the chance?

Those rumors of impending events in Turkey, which anticipated the "deportation" of Armenians and similar treatment for the Greeks and other Christians of the empire, carried the foreboding that the next step taken by the governing clique would force the Alevi Turks to abandon their Moslem nonconformity. The purpose of the "Party of Union and Progress" is alleged to be to create a uniform state, one in Turkish nationality, and one in Moslem Orthodoxy. These facts and conditions in Turkey, these affinities and sympathies on the part of so many who are reckoned as Turks, when in reality their religious bond is but a subterfuge, the hopes and aims and needs of such members of our oppressed fellow human race deserve to be known and remembered. The welfare of the people, and of all the people, of that suffering country should be kept in mind.

GEORGE E. WHITE.

Marsovan, Turkey.

THE APPROACH TO MUSLIM MYSTICISM

SINCE in Bengal a new interest has been aroused in the Fakirs, we think it well to invite attention to the unique opportunity of attempting to reach these people and others whose breath of life is some form of mysticism. Our earliest impression of the Fakir was that of a religious fanatic, who swallowed knives and practised all manner of cunning begging tricks for a living. Probably the 7,817 Fakirs recorded as the total of that class in the last Census Report of Bengal, belong to that type. But in the Province there must be millions who, without claiming the name, talk a higher or mystical form of Fakirism every day of their lives. This form of belief is really Sufism adapted to the average illiterate Muhammadan villager, with certain accretions drawn from the teaching and practices of the Hindu yoga system.

The importance of this mystical and spiritual movement in Islam, affecting as it does all Muslim lands, is very great. It is a phase of the revolt against the literalism and traditionalism of orthodoxy. At the same time it reveals the need of the human heart, it displays spiritual instinct, aspiration for God, desire for perfection, and hope for the future.

And such a revolt is not peculiar to Islam; at periods there have been similar movements in Christendom, especially in the Roman Catholic communion. There have been those in both East and West who have been dissatisfied with cold ceremonialism, and have turned to a burning flame of love and devotion, lit at the fire of Divine Love. Amid the encircling gloom they have caught a ray of mystic light that has burned with increasing brightness the more they have entered into the experience of pure contemplative quietude. To such mystic souls the genuflexions of the mosque, temple and church have but little significance, since the temple of the heart has become the dwelling-place of their object of devotion and worship. As Rumi says—

> "The only true mosque is that in the hearts of the Saints.
> The mosque that is built in the hearts of the saints
> Is the place of worship for all, for God dwells there."

Further, the faulty recital of texts, prayers and creeds is now never a hindrance or a dread, since the heart dwells not on the use or misuse of words, but on a rich experience of loving understanding with whom it lives and moves and has its being.

Is this a too idealistic picture of the Christian mystic? I think not. Is the same possible in the Muslim mystic? The writings and sayings of Al-Ghazali, Rabi'a, Al-Junaid, Rumi, and a host of Sufis, Darwishes and Fakirs would lead one to believe that they had remarkable instinct, and their religious experience was not unlike that of many Christian mystics. In fact, the likeness is so marked that Von Kremer says, "The mysticism of Islam and Christendom have many points of contact, and by mysticism perhaps will be first bridged the wide gulf which separates Islam from Christendom."

The practical man of the West will urge many objections against all forms of mysticism. He sees only a certain tendency to pantheism and a weakening of the will and sense of moral responsibility; he points to an unhealthy subjectivity and an ideal of life based on egoism. With Swami Vivekananda, he says, "These creepy things—these mysticisms are generally weakening." But in saying that, all is not said. In a book, written by experts, on "The Vital Forces of Christanity and Islam," much is made of Muslim mysticism. Articles by the Rev. Professors Macdonald and Siraj-ud-Din and the Rev. W. A. Shedd endorse the contention of Canon Gairdner, of Cairo, when he says—"The hold which mysticism has upon Muslims, and the reality of the part it plays in their religious lives, cannot be exaggerated. The subject demands more careful and detailed study than it has yet received. . . . The real attraction which mysticism has for Muhammadans is a call to the Christian Church. If mysticism had at first some difficulty in finding its way into the Muslim scheme, no such difficulty existed in Christianity, for which the two words, *en Christo,* enshrined a divine mysticism in the heart of religion from the very outset, and which was unembarrassed by the formal rigidities of Islam. Do not these facts constitute a call to the Christian Church more deeply to experience all that lies *en Christo,* and further to attempt to interpret and preach that experience to Muhammadans? Let Christian Sufism appeal to the heart of the Sufism of Islam."

This spiritual revolt against a cold formalism, rationalism and traditionalism in the Islam that preaches a lonely, inaccessible, unfeeling deity, is spreading everywhere. At the Lucknow Conference, one of the most striking statements was made by the Rev. Ahmad Shah, when he said, concerning India: "If you carefully examine the religious books written or translated by Muslims, you will find seventy-five per cent are on Sufism." This shows amazing growth of a spirit or attitude really foreign to the Shari'at. When in Colombo, Dr. Zwemer wrote: "All the Muslims of Ceylon seem to be Sunni, and most of them belong to two of the Darwish Orders. The Muslim press is very active, and is publishing in Tamil-Arabic a considerable quantity of Sufi literature." Then from Dr. Zwemer's researches in China it was found that the Province of Honan has a large and influential Muhammadan population, and *"The type of Muhammadanism prevalent in the province is Sufiism, which ought to make its adherents peculiarly susceptible to the spiritual claims of the Gospel, and very accessible to the Christian Messengers."*

In Bengal, the terms Fakir, Darwish and Sufi are often used synonymously. All three classes are interrelated, they have many ideas in common. The thing to remember is this: that in other countries less under foreign control, the Darwish has developed his emotionalism along political and martial lines, whereas in India the greater the strength given to the Fakir, or Darwish movement, the more it must run in the mystico-religious groove. It is well within the mark to say that in Bengal quite two-thirds of its 25 million Muhammadans belong to one or other of the five following Darwish Orders—the Qádiriyya, Naqshbandiyya, Muzaddadiyya, Chistiyya and Muhammadiyya. The last two had their origin in India, the last being a special product of Bengal, and therefore the most popular of all the Orders with the Muslims of the Province. It does not follow that all are therefore pronounced Mystics. There is a passage in the Hanafi law to the effect that it is obligatory for every Muslim to become initiated into one or other of the various Orders. Although he may follow only the teaching of one, he must honour them all.

Now in regard to our approach to Fakir, Darwish or Sufi, it is possible to throw out in bold relief that teaching which gives many points of contact. It is fundamental, in both Christendom and Islam, that mysticism assumes man to be an exile from home and longing to get back again. He has suffered a fall away from God, but longs to be united to him again. Phraseology is similar; methods for attaining the goal are also to some extent similar. Their aim is to reach through the seen and temporal to the unseen and eternal, but the veils of selfishness cloud the vision and blind the soul. The removal of these veils is imperative, if renewed and perfect vision would be obtained. And the demand in all forms of mysticism is for a very definite spiritual experience.

The process is as follows: a man sets out to advance as a traveller (*salik*), by slow stages (*maqamat*) on a journey (*safar*) along the mystic way (*tariqat*) to union with the only Real Self. (The early Christians looked on our Faith as "the Way.") The Sufi traveller must first seek guidance of a director, who is called Murshid, Shaikh or Pir, and must submit himself wholly to him, the ideal life being absolute conformity to the will of the Shaikh. This is common to all Orders. A Calcutta leader of the Chistiyya Order says: "In the first stage the disciple is expected to love and look to the Shaikh as his all in all. He acts, talks and prays like the Shaikh; he eats, drinks and walks like the Shaikh, and constantly meditates upon him. Having been, by this process, spiritually transformed into the Shaikh, the student (murid) is spiritually introduced to the Prophet." All the Orders agree that, "As a corpse is in the hands of the washers, so must the disciple be in the hands of the Shaikh."

But many have gone further; in fact, it is becoming popular for the adoration of the master to take the place of the worship of God. And in the teaching of Fakirs, Darwishes and Sufis there is an amazing number of ideas concerning incarnation and mediation. The Pir is regarded as a bridge between the finite and the Infinite, and a sure and certain mediating agency.

Rumi, in the Masnavi, says—

> "Come under the shadow of the man of reason (Pir).
> Thou canst not find it in the road of the traditionists.
> That man enjoys close proximity to Allah.
> Turn not away from obedience to him in any wise.
> Having chosen this Director be submissive to him.
> His hand is none other than the grasp of Allah."

Who other than Christ is the outstretched hand of a loving Father! At the back of the Sufi doctrine of the Pir or Shaikh is surely the belief that God can manifest Himself in some person. Does it not show, too, the craving of the human heart to see the Divine Image perfectly developed in some human life? The necessity for the Pir to be perfect as a Guide to the Divine Love and wisdom, would lead one to suppose this.

Having determined to surrender himself wholly to the control of the Shaikh or Pir, the one entering upon the mystic way must realize that sin is a hindrance to progress. Hence in every real Muslim mystic there is an experience, often very deep, of a change of attitude towards God and religion. It invariably means a crisis or crises. It is a conversion like that experienced by Rabindranath Tagore when, in a street in Calcutta, "the whole world became one glorious music, one wonderful rhythm." There are stories of many such spiritual crises in Islam, the most noteworthy being that of Al Ghazali, the most famous Muslim theologian, who by the study of the philosophers was convinced intellectually concerning God, Inspiration and the Last Judgment, but failed utterly to come into touch with that inner light and spiritual power which intuitively he felt it should be his joy to possess.

He underwent a definite conversion to mystical views of God. He sought the light which illuminates the threshold of all knowledge. For a time he could not surrender himself, but at last the day arrived when he said, "On the one side the world kept me bound to my post (his secular employment) in the chains of covetousness, on the other side the voice of religion cried to me 'up! up!' thy life is nearing its end, and thou hast a long journey to make. All thy pretended knowledge is nought but falsehood and fantasy. It thou dost not think now of thy salvation, when wilt thou think of it? If thou dost not break thy chains to-day, when wilt thou break them?" (*Confessions of Al Ghazali,* by Field, pp. 43-4.) Al Ghazali's striking spiritual crisis is used by Prof. W. James to illustrate his thesis that conversion is a psychological fact.

The struggle was long and severe. His great hindrance to victory was his passion for his profession. He had an over mastering love for his work of research and teaching. He says, "I probed the motives of my teaching and found that, in place of being sincerely consecrated to God, it was only actuated by a vain desire of honour and reputation. I perceived that I was on the edge of the abyss, and that without an immediate conversion I should be doomed to eternal fire." Like Muhammad and many another Muslim, he had an awful dread of "the Fire," and fear has influenced perhaps most of the spiritual crises among the Muslim mystics.

The conversion, according to Sufism, is made complete by three definite stages: (1) Repentance; (2) Renunciation; (3) Poverty. They correspond to "the Purgative Way" of Christian mysticism.

Repentance (*Tauba*) the best Sufis would describe as "the awakening of the soul from the slumber of heedlessness, so that the sinner becomes aware of his evil ways and feels contrition for past disobedience. He is not truly penitent, however, unless he at once abandons the sin or sins of which he is conscious, and firmly resolves that he will never return to these sins in the future. If he should fail to keep his vow, he must again turn to God, whose mercy is infinite. The convert must also, as far as lies in his power, satisfy all those whom he has injured" (*The Mystics of Islam,* Nicholson, pp. 30-1).

The point of contact is almost complete, but we have the action of the Holy Spirit on the repentant heart and His regenerative energy in the life, of which Muslims are ignorant. At the same time, Muslim mystics have always felt and taught that there must be a work of God in the soul. They say the Qur'án teaches this in the text, "Whosoever shall strive for Our sake, We shall guide him into our ways (XXIX, 69). Rabi'a, the noted woman mystic of Islam, used to say, "If He shall turn towards thee, thou wilt turn towards Him." The purifying, then, even with Sufis, is the co-operative action of man's repentance and God's influence in the soul.

Renunciation and poverty, from the earliest days of Islam, have been understood to mean the ascetic life, the forsaking of worldly goods, prosperity and reputation, as a sure means of gaining a spiritual attitude that will gain salvation. The Darwish dons the *muraqqa' at* (the patched frock), and goes through a long severe discipline in fasts and nights of meditation on the Unity of God for the controlling of self. Christian mystics have tried exactly the same methods, although many found them injurious. Ignatius Loyola found that after fasting beyond a certain point the body could not digest the simplest food, so he forbade all such excesses among his followers, but not until he himself was ruined in health.

The first steps, therefore, in the Purgative way of the mystic is repentance and the embracing of poverty in order to become detached from worldly frivolities. He delights in such names as Fakir (poor man), or Darwish (mendicant), or Sufi (coarse wool-wearer). And these terms mean to the mystic that he, by adopting them, is stripped of every thought or wish that would divert his mind from God. In line with this we have our Lord's "Blessed are the poor in spirit," etc., a concious-ness of moral and spiritual defect, which produces that sense of humility, lowliness and dependance upon the Giver of every good and perfect spiritual gift which will help men in the blessed life.

The reason for the mortification, renunciation and asceticism in the Muslim system is based on the fact that man's worst enemy is his *nafs,* which Sufis and Fakirs interpret to be the evil self, or what St. Paul terms "the flesh." Many a Muslim in Bengal will tell you how troubled he is that he is quite unable to overcome this evil thing. It was interesting to read in the account of the Christian movement among the Fakirs of Jessore, how the Pir was largely influenced and drawn to Christianity by a little book called *The Mirror of the Heart.* It is a book that depicts most graphically the animals, birds and reptiles that usurp the place of the Lord of Love in the heart, figures the Muslim mystic is accustomed to, and goes on to tell how the Holy Spirit came and swept it clean.

Then the Muslim mystics have the way of Illumination and Ecstasy. And much is made of *Dhikr* (sometimes spelt Zikr), a kind of litany. It is based on a text in the Qur'an, that enjoins "the remembering Allah" constantly. Dr. Macdonald says, "By reciting in rapid cadence and with physical movements and breathings such religious phrases as the confession of faith, doxologies, pious ejaculations, etc., they work themselves up into a steady religious frenzy, or else cast themselves into a hypnotic coma." In his book, *Aspects of Islam,* the doctor tells how he attended a *Dhikr* service of one of the Darwish Orders in Cairo. He was impressed with the religious reality in the service; a devotional spirit characterised the whole proceedings. And it was not something got up for the occasion, but the religious life of the Darwishes week by week.

And this form of worship is coming to be an essential part of Muslim life. Canon Gairdner says that the bulk of the Muslim population of Egypt have Sufism for their religion, and Sufism is represented in the *Dhikr*. It helps to produce by physical means the ecstasy so necessary to illumination.

But true mystical purity, which partakes of the nature of angels, cannot be understood without knowledge (*ma'rifat*) and love (*'ishq*). These words are always on the lips of the Fakirs and other Muslim mystics. Too many pretend to know their meaning long before they have made any progress along the Purgative Way. But since it is a sign of advancement, men delight to talk of gnosis and love, which are practically the same thing. The literature of the Sufis is saturated with ideas of love, for the knowledge of God has its roots in love.

We got some idea of the advancement made by the best Sufis in the doctrine of divine love by the study of a Muslim sermon on the Love of God, preached at Baghdad over 800 years ago by Al-Ghazali. Here are a few quotations taken from a translation that appeared in *The East and West,* for July, 1910—

> "God alone is really worthy of love, and where he is not loved He is not known. Love of God is aroused by contemplation of the attributes of God. Happiness in heaven depends upon love of God, for the very essence of the future life is to arrive at God as at an object of desire long aimed at and attained through countless obstacles. But if in a man's heart there has been growing up a love of that which is opposed to God, the conditions of the next life will be altogether alien to him. The signs of love of God are: (1) No dislike of the thought of death, which will be the meeting of a Friend. (2) Willingness to sacrifice one's own will to the will of God. (3) Constant effortless remembrance of God. (4) Love of the Qur'an, of Muhammad, of men and of all God has created. (5) Desire of privacy for devotion. (6) Ease of worship. (7) Love of the followers of God and hatred of infidels. The greatest obtacle to love of God is selfishness—ambition and pride also form an impassible veil between God and man."

While there are many such beautiful utterances to be found in the mystical literature of Islam, there are other passages given in poetic pictures and allegories which are repellant to a Christian. Not knowing the perfect Christ as the Revelation and concrete example of divine Love, not understanding his character, words and works, to be compelled by that love, to whom shall these mystics go? Muhammad is no standard of perfection. They fall back on examples of human love, sometimes high and lofty in sentiment, but more often erotic in the extreme. They picture the soul in relation to God as a lover to his Beloved, where love binds them into one. They also use such figures as tavern, meaning place of worship, "wine," signifying love of God, and "the old man of the Tavern" as the spiritual guide. (In the use of these figures, Omar Khayyam and Hafiz are notorious.) "Drink wine that it may set you free from yourself." By that these mystics mean, "Lose your phenomenal self in the rapture of divine contemplation."

The ideas and phraseology of such men have been know to make many a pantheist, hypocrite, drunkard and sensualist, but there are others who have been led along a higher road to some conception of the knowledge and love of God. And all the way much thought is given to such important subjects as the divided will, the enslaved self, the inner spiritual jihad, the inner voice, the need for heart purity and the vision of the unseen.

The Unitive State, or end of the journey, as Nicholson says, "Is the culmination of the simplifying process by which the soul is gradually isolated from all that is foreign to itself, from all that is not God . . . Deification, in short, is the Muslim mystic's *ultima Thule.*"

So while Muslim mysticism begins hopefully, it ends hopelessly. It is nothing but the Hindu's idea of absorption. It is really the annihilation of personality, whereas Christianity teaches union with God, which is a perfect union of persons. Not that man's will is obliterated, but it has come into perfect accord and action with the divine will—a real moral affinity, exemplified fully in our Lord Jesus Christ.

J. TAKLE.

Brahmanbaria, India.

THE MOHAMMEDAN CONCEPTION OF SAINTSHIP

(The following are extracts taken from some examination papers sent in by students of the Cairo Study Centre, after a course of lectures given by Mr. George Swan, entitled "An Introduction to the Study of Mohammedan Mysticism," in reply to a question as to wherein lay the fundamental errors in the Mohammedan conception of Saintship. The lectures had been provocative of thought rather than a full statement and the questions set with the object of discovering how far they had been successful therein. Ed.)

ALL non-Christian faiths that have a definite conception of saintship differ from Christianity in one respect at least. To Christianity, as our Lord showed, it is not an abnormal thing, it is normal.

But to go behind this statement, we can see that the Christian conception of saintship has its roots in the fundamental difference between Christianity and any other faith. For surely it is an error to suppose that any human being can be a saint by his own efforts towards piety, devotion, renunciation, powers of miracle working, ecstacy in worship; asceticism and so on. These things must be worthless without the God-given spirit of holiness and how can any true Moslem realize this? For Christian saintship simply means the living in Communion of Spirit with the Father, even as the Son always did; and saintliness is a human word which we use when we try to express an inexpressible thing, the dwelling of God's spirit in a man, "Because ye are sons—God hath sent forth the Spirit of His Son into your hearts . . . "

Now all this seems far enough from the subject of the Moslem conception of Saintship. But I think we see from it that the human impulse towards holiness which manifests itself in abstinence, devotion, contemplation of the invisible, meditation, etc., is only of any use when it is met by the Divine impulse, which fills it and uses it as a vehicle. Such a meeting takes place from time to time on a great scale; such was the case with John the Baptist; we have seen it on a smaller scale since then. God does use this, as he uses all human means of religious expression. And in so far as it is used by Him it is a glorious and a good thing. But it is not *all there is* of saintship and here a comparison of the methods of our Lord and those of John the Baptist is very helpful and suggestive.

There is no need to point out fundamental errors in a "Saintship" which has degenerated from a desire to be holy into a desire to be considered holy (think of our Lord's plain words to the hypocrites) and still less need with regard to those who use "saintship" as a cloak to mask evil things.

There is food for thought in the fact that certain races have this quality of so-called mysticism more or less strongly developed; and that, especially in India, where it reaches its highest development, one must be careful to distinguish how much of it is racial, temperamental, part of their atmosphere, as it were, part of their spirit's way of expressing itself, how much of it really something to be rejected and how much is something to be caught hold of for the kingdom of God.

J. M. S-M.

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The first fundamental error must be "the Way" itself, seeing there is but one appointed "Way" to God. The one mediator between God and man—even the man Christ Jesus.

Their "Way" says nothing about living one's ordinary life in the world. Its doctrine is too esoteric; attainable only by the few. The three stages are: (1) *Purgative*—The killing of desire for all but God; (2) *Illuminative*—Gradual enlightment of the soul; (3) *Unitive*—Gradual absorption into the Deity. Contrast with this the Christian "Way" and the Christian life. The way through Jesus Christ the life—loving God with all the heart and one's neighbor as oneself.

Some mystics held that the body, being material, was essentially evil and formidable and therefore might be given license to do as it would. Contrast St. Paul's "make your bodies instruments of righteousness." And, "Your bodies are temples of the Holy Ghost." Their conception of God was based largely on fear. The way of approach is therefore hard and tortuous and holiness was with a view to escaping the torments of hell. The unitive stage meant the loss of personality and even individuality. Compare the saying of one mystic, "God is I," or "I am the Truth," leading to the gross pantheism.

With a view to assisting the soul to return to the God from whence it came, artificial means, such as self-hypnotism and the Zikr are freely used.

Those who have the way are considerd as holy beyond compare, and this leads to charlatanism and fraud; such holy men are freed from all laws of restraint incumbent upon other men, while others buy access to God or become holy by proxy.

A. J. M.

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Many of the early Moslem saints believed that the first essential towards becoming a saint consisted in *renouncing all the affairs and interests of the world and concentrating all desire on God alone. This extreme otherworldliness* carried with it a *concentration on the self,* an introspectiveness, so that all their *intellectual life was of a subjective character.* The objective study of the outside world was neglected and men went far astray following their devices because they argued from incorrect premises. Another grave error was that a seeker put himself slavishly and *absolutely under the direction of his teacher* who completely controlled all his actions and, in fact, usurped the place of conscience and of God Himself in the mind and heart of the disciple. There was no scope left for the leading of the Spirit of God. All the exercises and instruction to the disciple were directed towards producing a state of ecstacy, under which it was believed the veil of the flesh was removed and the ecstatic saw into the verities of eternal things. This training involved the giving up of personality, the cessation of all reasoned thought, indeed the deliberate ruining of all that we consider valuable in Christian character.

The whole business of saintship was only for the favoured few, and the early Sufis especially were very exclusive and esoteric; only a very few could ever hope to reach the state of ecstacy, that is, could come into touch with the spiritual world where God's will is to be found out. When we contrast these ideas with the Christian ideals we see how far short they fall.

In Christianity we have a Saintship open to all who will; a full active life in the world (though not of it) freely sharing the life of God in Jesus in Whom we live and He in us. Who is the vine and we His branches with His life in us. And we have one meditator between God and man, in whom dwelleth all the fullness of the Godhead bodily. Contrast with this the long line of intermediaries in the dervish systems.

The idea of the *"Karamat"* of the *Auliya* is a very important one practically in the Moslem conception of saintship. The absence of a critical attitude in Islam has made possible the hopeless jumble of absurd, incredible "wonders" mixed with a smaller number of genuine "wonders." These holy men having power of working wonders are consequently feared and served and often worshipped by the common people. Thus is diverted from God much of the honour He alone should have. The Moslem Saint is not one who has won the victory over sinful human nature by battling with temptations; but has simply dropped all worldly things to seek for his own individual salvation which in the end turns out to be absorption into the Great Spirit.

J. E. B.

NORTH AFRICA MISSIONS IN WAR TIME

UPON the outbreak of the world war, brought home to North Africa so rudely by the bombardment, without declaration of war or warning of coast cities by the German war-ships "Goeben" and "Breslau," ordinary prudence required in such a field as North Africa an alert waiting attitude on the part of the missionaries, the relinquishing of aggressive evangelistic and colportage work and in some cases even the class work among children, and the exercise of the greatest tact in whatever activities were continued.

Reactionary and hostile forces doubtless have been persistently active, though in diminishing degree, in places producing a difficult general situation, and here and there adversely effecting promising missionary work. The ranging of Turkey on the side of the Central Powers made the position of the Moslems more difficult. But there appears to be little doubt that as the objects and ideals of the opposing belligerents in general and of France in particular have been more clearly defined and understood, and as the war has progressed, this influence has waned considerably and that the indigenous populations are more loyal to France than even before the war.

The development of the policy of the conscription of native men caused a restlessness and uneasiness among the people making all classes of adults, for the time being at least, more difficult of access; while at the same time the large number of young men thus taken for military service and the recruiting of others for industrial and agricultural work in France, soon reduced the number of the class most accessible.

A number of French missionaries as well as of Native workers have been mobilized, thus reducing seriously the various staffs. The majority of the missionaries in charge being, however, British or American, their number has not been greatly diminished.

PRESENT POSITION AND ENCOURAGEMENTS

It should be recorded with great appreciation that in spite of the extremely grave problems confronting them, the Governments have given the missionaries all the liberty of action which reasonably could have been expected. Indeed, in Algeria the Government by accepting the declaration, under the French law of associations, of the Board of Foreign Missions of the Methodist Episcopal Church, has accorded to it a legal status in Algeria. In Tunisia, where associations must be authorized by a special decree of the Bey, a branch of the same Board has thus been authorized.

On the whole it may be said that after the first brief period, during which the question was mooted as to whether the war would not bring disaster to mission work in this field, adjustment was progressively made to war conditions, and it has been possible by faithful and tactful effort to hold fast in general to what had been won, and even to make encouraging advances here and there. The latter is particularly true of the work among the Berbers of Kabylia, perhaps the most promising field for work among Moslems.

The outstanding encouraging fact is that the children have continued to be accessible. In the first place in the Evangelistic-Classes and Sunday-Schools. Miss I. Lilas Trotter writes:

"The street doors in the native houses of Tunisia have for the most part three knockers; one on each side, up above the centers of the nail studded decorations; the third below, on the right hand panel, for the brown hands of the children. . . . The children are coming fearlessly and joyously as ever. Surely the Good Shepherd of the little ones will heed the faltering knocks on the low-down knocker, for as with the Man at the Gate in Pilgrim's Progress, 'I am willing with all my heart, said he.' "

This represents, with certain exceptions, the situation as to this branch of work over the whole field.

In the second place, war conditions have given to the "HOMES FOR CHILDREN" an unprecented opportunity to receive Moslem children. In the several Homes for Children of the Methodist Episcopal Mission there are approximately a hundred Arab and Kabyle children, of whom thirty odd are girls. Both at Algiers and Constantine the Boys' Homes have waiting lists, and the lack of funds has compelled the refusing of a considerable number of children who have been presented without solicitation. Rev. Percy Smith has truly said that:

"It is one of the greatest opportunities that Moslem North Africa has ever offered to the Christian Church. We shall be neglecting a distinct call of God if we do not step into this open door, and seek to save the children for Christ."

There appears to be little doubt that were funds available for the making of a definite effort to seek such children, the numbers could be increased rapidly and indefinitely—and there opens up a vista full of promise for the establishment in the near future of a well taught, stable and witnessing Arab and Berber Christian community, as well as a trained, reliable and efficient indigenous working force.

As to literature, through the financial help given by the World's Sunday School Association, the Algiers Mission Band has published a number of illustrated tracts prepared by Miss Trotter, in the modern Arabic and several bi-lingual tracts in the same and French; the North Africa Mission a Scriptural Catechism in Kabyle by Mr. Eugene Cuendet, and the Methodist Episcopal Mission some illustrated tracts and a collection of hymns in modern Arabic, all by the Rev. Percy Smith, B. D. (Lond.). Mr. Smith has other tracts, a large number of additional hymns and other matter, as well as five of Paul's Epistles and a third of the Psalms ready in manuscript, in the modern Arabic; Mr. Cuendet is at work on an enlarged edition of the Kabyle Hymn Book, and the Rev. J. T. C. Blackmore is preparing needed literature for the needs of the growing work in Kabylia. In this as in all departments, the paucity of missionaries prevents more rapid progress.

Perhaps no non-Christian population is being so profoundly changed by the war as the Berbers and Arabs of North Africa, particularly in Algeria and Tunisia. For years Berber young men from the tribes of Kabylia have been going abroad to seek their fortune, some to America. The reflex influence of this in their villages is noticeable. From the striking vantage point of Fort National scores of Kabyle villages and towns dotting the beautiful mountain tops can be seen, and in several of them new style houses are visible, which witness to this new leaven of change slowly working among a section of the Kabyles.

But now that the French Government has extended war conscription to both Arabs and Berbers, the young men have gone and are going by tens of thousands from the towns, the mountains, the plains and the brooding Sahara. The proportion of the population thus recruited is doubtless greater than any similar population in the world. I have seen them gathering outside the walls of old Kairwan, the Moslem holy city of Tunisia, simple nomads in flowing earth-stained garments, the women wailing them as already dead. I have seen sturdy mountaineers, sedentary townsmen, loose-limbed herdsmen and stolid farmers on their way to the training centers in all their uncouthness, mobs without the first idea of order or of discipline. A course of intensive training, and soon these same men swing past alert, disciplined, keen soldiers of the modern type.

In Europe and the Near-East they fraternize with French, British, and now American soldiers. Their world has become an altogether new world, their horizon can never again be limited to the old one, their thoughts can no longer run in the former narrow channels, their ideals have escaped the old bounds—they are changed men, changed for good and all!

Alongside this military conscription tens of other thousands have been recruited as already indicated, for industrial and agricultural work in France. These do not receive military training, but they come more immediately into contract with European sccial and labor conditions, and in their turn are radically changed in the process. The increased earnings of the latter class and the family allowances granted to the former, make possible for the families a style of living more in accordance with the new conceptions.

Added to the forces already disintegrating Mohammedanism in North Africa, and the other events of the world war, these new conditions have jostled the inertia of ages into movement, the apathy of Islam into the beginnings of interest; they have rudely shocked and even shattered in large part exclusiveness, tradition, prejudice and fanaticism. It appears certain that the effects will be cumulative, increasing as men come home on leave or are discharged through wounds or other causes, and culminating when at the end of the war these many thousands of changed men return to their nomad tents, their mountain villages, their olive and fig groves, their desert oases, their herds and their farms.

A year ago it appeared that the time was not yet when missionary advantage could be taken of these radical changes. *But it is upon us now,* an opportunity unparalleled in work among Moslems—and we are not ready for it! Immediate action is necessary if we are not to fail to meet this great challenge of God for a victorious work.

New missionaries are urgently needed for the Arab as for the Kabyle work. They should undergo intensive training, for in this field more training is needed than in most others.

This is a difficult work, most of it that of siege or trench. The present stations are illy equipped either for the current work or as to suitable properties, or for the wider flung evangelistic campaign to which we are called. Suitable and adequate equipment should be provided.

The unparalled opportunity of securing children for the existing HOMES should be followed up, and new HOMES established. From such Homes will be founded as cannot for many years be done otherwise, Christian families and homes, that most convincing of all evidences among this people of the power of Christ.

Indigenous workers should be raised up and trained. For this Training Schools for Workers are necessary, to be recruited largely from the Homes. In proportion as this is done will the general evangelistic campaign become possible. Missionaries alone are incapable of producing the results desired, and at the same time are the most expensive element in missionary work.

Literature suited for the aggressive evangelistic campaign in general and for work among children in particular, on the one hand; and for the needs of a young but progressing Christian Church and also for the training of workers, on the other, must be prepared and put in circulation.

I believe I am expressing the general missionary sentiment in North Africa that, while we do not underestimate the difficulties to be overcome and the hard trials to be endured, we are confident that with these needs and equipment supplied, if our work be conducted in the power of the Spirit with the means which He is ever ready to provide, the Great Captain of our Salvation will give us days of victory and of great triumph for His cause.

EDWIN F. FREASE.

Les Tourelles, El-Biar, Algiers.

ISLAM IN FRENCH INDO-CHINA*

ACCORDING to the census of 1905, the number of Moslems in French Indo-China was 232,000, over one-half of which are Chams and the others Malays. This is only a small proportion out of a total population of nearly 12,000,000. Islam may have come into Indo-China during the tenth to the fourteenth centuries by the Arab and Persian merchants when there was a universal movement to spread Islamism, or it may have been introduced toward the end of this period when Malays migrated into Indo-China.

There is little doubt that Indo-China was early known to the Arabs, since India and China traded with the Arabs as early as the seventh century, and at that time every Moslem merchant was a missionary of Islam.

Moslems of Indo-China may be divided into two groups: the native Chams and the Malays who migrated into and conquered Champa. The former are also called *Banis*—they were the first to adopt Islam although not in its purest form.

The Malays are almost as numerous as the Chams and are scattered all over the peninsula, except in Annam, Laos, Tonkin. They are to be found in Saigon, Cholon, Chaudoc and Tay-Ninh (Cochinchina); at Phnom-Penh, Kampong-Luong, Kampong-Cham, Kampot, Pursat, etc., in Cambodia. They prefer the large centers, and many occupy important positions in commerce.

They resemble other Malays in type and inspire mistrust rather than confidence. They are cruel and often inhospitable, but quick and intelligent.

The Malays of Indo-China, like those of Malaysia, are Shafiites. But there are traces of animism and Hindouism. They have the Koran and the *tafsirs* or Malay commentaries, also a Catechism of Abu Laith al-Samarkandi, very common in Java and Malaysia, is often to be found in their hands: it is an orthodox résumé of the essentials of their creed. All those who can afford it go on pilgrimage to Mecca and sometimes even send substitutes. In accordance with the rites of their faith they do not touch the flesh of swine, dog, tortoise, elephant, etc. They do not drink strong liquors. As early as sixteen young men may become imams. The men chosen for this office are of ancient families and form a caste by themselves, while their daughters are specially brought up and reserved as their wives.

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* The following notes are based upon two articles which appeared in the *Revue du Monde Musulman* some years ago, but as they deal with one of the still unoccupied mission fields, and with a type of Moslem not generally known, we think they will interest our readers.

Their greatest marabouts (saints) are as often as not venerated among the Buddhists of Cambodia as among the Moslems themselves.

Certain women among the Malays and Chams, known by the latter under the name of *riji* (holding office) participate in sacred rites: they repeat their prayers twice a day; they are dressed in white garments and go through certain ceremonies prior to doing so. This may be traced back to certain practices that took place among the Brahminist Chams in Annam.

The mosques are built of wood on raised ground and consist of large empty rooms except at one end where sacks are hung on the wall in which are kept the prayer mats of the worshippers. A huge drum attached to the wall painted red, may be seen on the left of the entrance. This is used to call to prayer. Outside is a small basin for ablution.

In these mosques the imams are taught to read Arabic and children are taught the Arabic character.

When a Malay dies his body is washed with a concoction made of the leaves of the jujube, then in pure water, after which the corpse is wrapped in linen and place on a bier. In the grave the head is made to face toward Mecca, after which the body is covered with earth and branches of trees to keep away wild beasts.

The Chams are not a very intelligent race, although it appears they must have been so when they were still independent. Their villages are generally situated near the sea and under the pretext that "the shadow of trees on their houses brings misfortune" they grow no trees, etc., in their neighborhood.

The men wear a lion-cloth and a long vest; the women wear the same thing in different colors, and over this a long tunic. The hair is worn long, both by men and women; gathered up in a knot in the case of the women and tied round by the turban in the case of the men.

In Cambodia the hair is worn short and the head covered with a little white fez; the women wear a shawl or other covering.

Women ornament their ears with rings made of precious metals or brass, while the poor wear colored threads in default of jewelry.

They are kind, hospitable, soon make friends with strangers and talk with the vivacity of children. They do not care for improvement, and if asked why, answer: "This has been good enough for our fathers and it is good enough for us."

Some are Brahmins (although Brahminism here does not resemble Brahminism in India) and yet profess Islam, but in such a degenerated form and so full of superstitions that it can hardly be recognized.

There Brahmin Chams are called "Chams jat (jata= race) or "Chams of caste"—by the Moslems they are called Chams Kafirs, that is, Infidel Chams, because they do not accept the Prophet Mohammed. Moslem Chams are called *Banis* or "Sons of the Religion" or Chams of Islam. The Brahminists compose two-thirds of the population and the Banis the other third, altogether about ten thousand souls. In Cambodia all the Chams are Moslem.

Tradition says that Islam was brought to the Chams by Patenta Ali, son-in-law of Mohammed, but there is more reason to suppose that it was introduced by merchants who traded with them in the eleventh century.

In Annam Islam has been filled with strange superstitions. "Alwahuk (the uncreated God) sits on the forehead; Olwah (Allah the Creator of Mohammed) on the right eyebrow; Abraham on the right eye; Hassan on the left nostril; Hussein on the right nostril; Eve on the left ear; Adam on the right."

In the book Sitdik Svatthik Sikariya we learn that in Mohammed's heaven there are seven stages. In the hell of the Chams there are also seven stages or regions; nothing that this book says may be gainsaid.

The Order of priests is as follows: 1. Po Gru Ong Guru—spiritual master or teacher; 2. the Imams; 3. the Khatibs, who are charged with the lecturing at the mosques; 4. the modin or muezzin; the Achar or spiritual guide and attachés of the mosques.

Moslem priests have their heads completely shaved. They wear a fez and around that a turban with fringes of red and gold and brown, the length of the fringe indicating the order of the priest. They are generally dressed in white.

The Imams not only do not understand Arabic but cannot even read it. They learn by heart, however, the suras of the Koran and the Arabic prayers. When using these they make their own pronounciation, *e. g.*—

Cham: Abih similla hyor rah monyor rah himik *i. e.*—
in Arabic: Bi-'smi 'llahi 'rrahmani 'rrahim.
Cham: aulahu akkabar; la ilaha illauwahuk.
Arabic: Allahu akbar; la ilaha illa 'llah.

When asked what suras of the Koran they were repeating they answered "We recite what our fathers recited before us!" The rare copies of the Koran that one comes across are very incorrect and badly written, the text being frequently interrupted by extra-Koranic prayers. The word Koran itself is seldom used, but there are many others used instead: *tapuk Asalam i.e.,* the book of Islam; *tapuk Mohammed, tapuk nobi Mohammed i.e.,* the book of the prophet Mohammed; *kitab alamadu i. e.,* the book of merit; *tapuk cakardy i.e.,* religious treatise.

The fast of the month *Ramvon* (ramadhan or *Bulan ok,* month of fasting, is observed by the mass during three days only! the imams keep the whole month. Those who are very devout remain in the mosque and for the period of one month they do not step over the threshold of the mosque, except to make their ablutions. Some even prepare basins with water for this object in the rear of the mosque. The mosque is simply a hut with the walls and roof made of bamboo sticks, always facing towards Mecca. It contains some mats for prayers which are hung from the ceiling when not in use. At one end is the minbar or pulpit, which is seldom used, and behind this the mosque is hung with white sheets.

Every Friday (jumat) the imams of all ranks assemble at the mosque to read some passages from the Koran. When the ceremony is completed the whole assembly partakes of food, rice liberally sprinkled, in the case of the faithful if not the priests, with alcohol!

This is not the only Moslem law that the Banis permit themselves to break. They are also not over particular about the ablutions ordained in Islam. They know nothing more than the mispronounced names of the five prayers.

1. cabahik (Arabic—sabah) or "prayer of dawn."
2. vahcarik " zuhr) or "noon prayer."
3. asarik " 'asr) or "afternoon praper."
4. mogarip " maghrib) or "evening prayer."
5. ihsa " 'asha) or "night prayer."

Islamism among the Chams is contaminated by heathen practices. If they adore Allah and pray for his prophet they do not find it wrong to invoke Po Yang or other divinities of the old faith, and to offer them sacrifices. Many animistic practices prevail.

Although marriages take place between Brahmins and Moslems the children follow the religion of the *mothers*. The most fraternal tolerance reigns not only between the faithful themselves but even among the priests of both religions. Only in the case of a Brahmin funeral the imams keep away, and this aversion that they have for a Brahmin corpse is due, according to the old traditions, to the fact that they alone were allowed to approach near the deathbeds of the Chams' queens and were charged with the ceremonies, etc., of the burial, and their presence always brought misfortune.

If the Banis (Moslems) worship Po Yang, the Hindus on their part have put Allah and his Prophet into their pantheon. Both detest the flesh of the pig, and the Banis no more than the Brahminists dare raise cows.

Both Brahmins and Moslems believe in black magic, sorcery, and evil spirits. Villages have been stripped of every green thing because of a fear that "the shadow of a living tree might bring misfortune."

When a house is to be built a series of rites are gone through so as to prevent misfortune from coming to the owner. Amulets are placed under the pillars supporting a house, on the Northeast side, at the same time prayers being offered. The master of the house dare not lie down until a sacrifice is offered on the place where he will sleep. And if an accident happens it is of course due to the evil spirits in the air.

The Chams, like the Malays and the Javanese, will never undertake anything without finding a propitious day or hour.

When a child is born an old woman lights a fire which is kept up seven days, she ties threads of cotton round and round the hearth-stone and lights a candle at one end to keep away evil spirits. When the family gets up in the morning she goes out and carries away the ashes in a cup on the top of which is placed a piece of betel-nut. With the Brahmins the ceremony closes with a sacrifice to the gods, but not so with the Chams.

At the age of six months the child receives a name. The following names are "good." Perfume, Peace, Happiness, Joy, for the children who have been born sound; the "bad" names are: Dog, Cat, etc., for the child that has been born a cripple or where the mother died at birth, etc. The "bad" name is given to ward off the evil spirits that desire the death of the child. If the child reaches the age of twelve the name is changed.

Boys and girls are married at fifteen and sixteen but not earlier.

The condition of the women in Chams and Annam is not very degraded, and her authority in the home is felt.

Although the Banis do not ignore the law that allows four wives they do not often follow it as they are poor.

The funeral ritual is much less complicated among the Moslems than among the Hindus, yet it is full of animism. A special book teaches what must be done when there is a death in the house. Before going to inform the imam a man must purify himself by a bath. Then the imam throws a little water into the mouth of the dead. A hole is then dug and the dead covered with a sheet and let down into it. Before this is done the assistants of the imam wash the feet of the dead and then squat down beside it, a candle being lit beforehand. The imam throws some wood into a sort of oven and lights it with the candle and then prays.

The head of the house makes some tea and cake, to drink and eat. He then picks up the shroud and wraps the dead in it. The imams meanwhile recite passages from the Book (the Koran) and prostrate themselves three times.

The youngest and oldest brothers spill three cups of water on the dead and then cover his head with a new turban. A stretcher is then made covered with white sheets and four men are called to carry it. Halfway on the road to the cemetery the imams stop the bier and again wash the face, mouth, feet and hands of the dead. A plate (made of straw) is placed on the bier. Arrived at the grave four imams and eight bearers officiate. The bier is lowered and the dead is struck five times, twice near the feet, twice on the hands, and once on the head. Then the body is lowered, the head facing Mecca, the straw plate being buried with it, and all is covered with earth.

A meal is then served consisting of rice, fish and chicken. The man who officiates has a plate of salted fish given him, and while he eats he reads verses from the Koran.

The three following days the same meal is served, then after a lapse of seven days, then after ten days, after a month, and again after a month and ten days.

By this ceremony the man who dies passes into swarvak (heaven). All these rites do not resemble those of orthodox Islam, especially as food and prayers are later offered to Po Yang on the grave of the dead and a year later the bones and jewelry of the dead are transported and buried in a tree in some place which the Moslems consider holy.

The Chams of Cambodia are altogether a different people. They immigrated in the fifteenth century and number about 90,000, forming a people by themselves. They have kept to their customs and language, but have adopted Islam. Their women are clever at silk spinning. They are different from the Annams in the sense that they are not afraid of the "shadows of the trees falling on their houses" and plant trees, rice, indigo, cotton, and bring up cows, etc., but never pigs. They worship no one but Allah; pray the five prayers, do the prescribed ablutions, do not eat pork and do not drink wine. If anyone is caught drinking strong drink he is reported to the imams.

On Fridays they do not pray until there are least forty men in the mosque. The chief of the clergy is called mophati (or mufti) under him comes the *tuh kalik,* the *rajak kalik* and the *tuan pake.* The first two are also magistrates, *qadi,* and the last judge or *faqih.* All four are very much respected, and have spiritual authority over the people. Drunkenness, etc., is severely punished by them and offering to idols is punished by excommunication.

The principle feasts are:

Ramwon (Ramadhan) fixed on by the priests which closes with a few days feasting.

Bulan ok haji, "month of fasting of the pilgrims," or *bulan Ovlwah* the month of Allah which comes three months after Ramadhan.

Surah, The Flight. This feast is in memory of the time when Mohammed fled to Medinah, and consists of two days of fasting.

Tapat (contrition) or feast of repentance.

Tamat (finish up) this feast is for the young man who has finished his theological studies.

Molot (cutting of the hair). This takes place between the years 3 and 13. Dressed in his best clothes the child is presented to the *imam* who cuts a lock of the child's hair and the child then receives its religious name. This name is not used in daily life.

Although the religion of the Camboge Malays is much purer than that of the Moslems of Annam, traces can still be found of animism and Hinduism.

Saint worship under the name *kramat* is common. To these worthy ancestors sacrifices are offered and prayers. Each family also has a sacred animal which is addressed only in the most respectful terms and whose power is greatly feared.

They believe in "jin asslam" or Moslem jinn, called thus to justify their religious scruples! They believe too in black magic and sorcery. Sorcerers get their power in secret by going to a forest and sacrificing a black cock. When a woman has red eyes and a face that changes color then all beware for she is a sorceress. When a woman becomes possessed of a jinn her husband generally kills her in secret unless she can save herself by throwing a charm over him.

The year for their calendar has twelve lunar months, the first ten are numbered according to their order, and the two last are called Pwoc and Mak. The week has seven days, each day is called after a planet. Each day is divided into twelve hours and not into twenty-four. The night has five watches or periods.

The Chams are allowed three wives if they are rich enough to keep them. A slave is allowed two wives only.

In Annam the Moslems are weak and their religion is in no danger of spreading. The Moslems or Chams of Cambodia are stronger in spite of high infant mortality and are increasing in number.

L. S. R.

SERPENT WORSHIP AND ISLAM IN EGYPT

IN SPITE of the exclusiveness of Islam, and the fact that Egypt is the intellectual center of the system, traces of the serpent worship of the ancient Egyptians are still to be found, and in one case it is practiced with the sanction of the Moslem faith.

The superstitious idea that every house has a serpent guardian is pretty general throughout the country, and many families still provide a bowl of milk for their serpent protector, believing calamity would come upon them if the serpent were neglected. This is undoubtedly a survival of the ancient belief that the serpent was the child of the earth—the oldest inhabitant of the land, and guardian of the ground.

The serpent is used very frequently by sorcerers in their incantations, and also in the preparation of medicines and philtres, which are used for the cure of physical and emotional disturbances suffered by their clients.

The religious sanction given to serpent worship, occurs in the case of Sheikh Heridi whose tomb or shrine, with that of his *wife,* is to be seen in the mountains of Upper Egypt some distance from the town of Akhmin. Sheikh Heridi is really a serpent supposed to occupy one of the tombs. The birthday festival of this serpent saint takes place during the month following Ramadhan, and lasts about eight days. This festival is attended by crowds of devotees, including large numbers of sailors who encamp round about the shrine during the festivities.

At other times pilgrimages on behalf of those suffering from certain ailments are made to the sacred tomb. Professor Sayce in an article on the subject published in the *"Contemporary Review"* for October, 1893 quotes at length from various travellers who have mentioned the serpent saint of Islam in their writings. The first writer—Paul Lucas—who travelled in the East by order of Louis XIV in 1714, in one of his books gives a description of the worship of the serpent by Moslems, and records instances of its miraculous powers. His story was discredited in France, so in order to confirm what he had heard he decided to visit the shrine himself. Near Tahta he made the acquaintance of a certain Bey, who sent for the Dervish saint with whom the serpent was living. The Dervish came bringing the serpent with him. The Bey took the creature which Lucas declares was of normal size and very tame, and placed it in his breast. The Bey and the Dervish then told Lucas many stories of the snake's miraculous power, one of the most remarkable of which was the story of a woman of Akhmin. She had suffered from paralysis for eight years and could find no cure. She begged her friend to carry her to the shrine of the serpent-saint where she believed she would be healed. At last her friends consented to take her. A rough litter was made and the journey commenced. While the bearers were resting on the way, a snake was seen to crawl into the litter. The men, fearing that it was sent to punish the woman for some sin, ran away. After a time they came back and saw the snake crawl away, and found the woman quite cured of the disease.

When several stories had been told, the Dervish begged to be allowed to return to the shrine. The Bey said he wished to keep the serpent for a few days: but the Dervish said that it had already got back to the shrine. The Bey searched high and low for it, and failing to find it, sent a messenger with the Dervish to find out whether the creature had really got back. Half an hour later the messenger returned saying that the serpent had indeed got back to its shrine, and had advanced about twenty steps to meet the Dervish!

Another quotation is from a book by Norden, the Dane, who sailed up the Nile in 1737. Norden tells us that the Arabs believed that God by special favor transformed the dead Sheikh Heridi, who was buried in the place where the serpent lived, into a serpent which could never die, and which had the power of curing certain maladies, and of granting favors to all who implored for them and made sacrifices to the saint. They believed that it made some distinction between rich and poor. If a rich man desired its presence, it graciously attended with but little persuasion, but a poor person who needed its ministration had to promise to recompense the serpent for its trouble. It was necessary too, that intercession on behalf of a poor person should be made by a virgin of spotless character, on whose bosom the spirit would condescend to be carried to the sufferer. If during the performance of a miracle a Christian or other infidel should appear the snake would immediately disappear. If the creature should be cut to pieces, the pieces would straighten and unite again because it was eternal.

The Christians declared the saint to be really a demon who was allowed by God to deceive the ignorant. And they had a tradition that it was to this place the angel Raphael banished the devil Asmodens mentioned in the book of Tobit.

Thomas Legh, who journeyed up the Nile in 1812 makes mention of the miracles of Sheikh Heridi. And in 1822 Sir Frederick Henniker described the district in which the shrine is built, and speaks of the veneration the Arabs have for the serpent.

Professor Sayce then describes in detail the immediate surroundings of the two domed shrines, one of which belongs to the *wife* of the serpent. Near the shrine is a cleft of the rock which was probably the *grotto* inhabited by the *saint* before the shrine was erected.

Sheikh Heridi occupies as high a place in the esteem of the native today, as he did in the days of Paul Lucas, and Norden. His birthday festival is attended by crowds of devoted believers. Many stories are still told of the miraculous powers of the saint, who is declared to be a serpent as "thick as a man's thigh." If treated with irreverence or disrespect, it breathes fire into the face of the offender who forthwith dies. It is as jealous of its *"wife's"* good name; those who show her disrespect are also put to death by the saint. The belief that if the serpent is hacked to pieces each piece will rejoin, still survives, and it is held that any one clever enough to note the place where the blood flowed would become wealthy, because there he would find gold.

The professor points out that Sheikh Heridi may be regarded as the successor of Agathodaemon—the ancient serpent god of healing. Belief in his miraculous powers is as strong today as it was in the days of the Rameses or Ptolemies. The name only is changed. The modern Moslem who attends the mulid of the "saint" and implores assistance or blessing, is scarcely to be distinguished from his ancient ancestor who worshipped the serpent god.

At the entrance to the quarry through which pilgrims have to pass on their way to the shrine, Professor Sayce discovered engraved in large Greek letters in the stone the words ΕΠ′ ΑΓΑΘΩ, which, he says, indicate that during the Greek period, the place was sacred, and that a divinity must have been worshipped here. It may be safely assumed that that divinity was none other than the sacred serpent Sheikh Heridi under another name.

In spite of their intolerant policy, and bitter exclusiveness Islam has failed to root out the influence of the old paganism; she does not bring enlightenment to those who sit in darkness and in the shadow of death.

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3. "Narrative of a Journey in Egypt, etc." Thomas Legh, 1814 A. D.
4. "Notes during a Visit in Egypt," etc. Sir Fred F. Henniker, 1823 A. D.

H. E. E. HAYES.

Havre, France.

The subject is also briefly treated in "The Religion of Ancient Egypt." Prof. A. H. Sayce, 1913 A. D.

THE BORDEN MEMORIAL HOSPITAL IN CHINA

To understand the scope of our work in this hospital it will be well to survey the district of Kansu, which contains about twelve million people. The province consists mostly of rounded earth hills, cultivated almost to the summits in the short hot summer, but bare and yellow in the winter time—a time of intense frost but bright sunshine. The monotony of these hills is broken by two other characteristic features—the one, valleys that are watered, wooded and populous, compared with the sparse population of the hill lands; the other, rocky mountains with pine and birch and poplar woods, and everywhere flowers. Among these mountains wild beasts are also found. Thus neither are those quite wrong who call Kansu a waste of ugly yellow earth, nor are those utterly mistaken who find here some of the prettiest scenery in China.

Once Kansu was the border land. The Tartars, lords of the soil, were for the most part unable to withstand the impact of the higher civilization of the Chinese who came up the valleys and settled down as farmers. The Tartars were either forced out or absorbed, with the exception of a hilly district where they have preserved their own individuality and speech by adopting Mohammedanism. These "East Countryside Moslems" then, may be looked on perhaps as true natives. Possibly their presence near to the beautiful strath of Hochow has exercised an influence in bringing the "foreign" or Arab Persian Moslem to that district, where now perhaps they form forty per cent of the population, the rest being Chinese. Another famous element is the "Sala"—fierce men of a strange tongue that moved down centuries ago to a district round Hsuin-hua wedged in between the Chinese and the Moslems.

But question as to the origin of these elements in the population of Kansu is of less consequence to us here than the ever acute one of race hatred—Moslem versus Chinese. The latter hates the Moslem as a turbulent treacherous foreigner—a thief who has stolen from him some of the fairest of the land. While the Moslem hates and despises the Chinese, whose authority he would easily throw off, were it not for the weight of the other seventeen provinces of China lying beyond the mountains to the Southeast.

"Moslems are pigs!" was the taunt hurled at us by a country woman the other day who mistook the preachers perhaps for Moslems. And the strange spectacle is presented of warlike Moslems compelled by force of circumstances to outcheat and outmanoevre the despised Chinese. Can a people be both truculent and servile, at once the bottom and the top dog? By race wars the Moslems have been cowed but not conquered—compelled mostly to live in settlements outside the cities for fear of treacherous attack, and for this cause as well as for their own convenience, Moslem colonies have sprung up, most comparable to the Jewish colonies in Paul's day.

The Moslems for the most part speak only Chinese (except for the Tartar and Sala who in addition have their own talk) but they do not read it as a rule. Some can read Arabic but very few can explain it, so that often neither Arabic nor Chinese books are of use to them. They are divided into sects "Heu-Huan" and at present we have in prison in this city one of them who has been giving himself out as Jesus.

The missions working in Kansu are the Christian and Missionary Alliance and the China Inland Mission. The work in every station is mostly Chinese. Lanchow, the provincial capital is three days' journey from Hochow and has a Moslem population of 5,000 in four main clusters in the different suburbs of the city. The hospital is built in memory of the late William Borden, who had hoped to work among Kansu Moslems himself, but died in Egypt on his way out.

The hospital consists of a main two storied building, for out-patients and operations, and a number of in-patient pavilions, those for men and for women being separated from each other by the doctors' houses. There is a special Moslem block both in the men's and women's sides, with kitchens where Moslem cooking can be done. About seventy-five per cent of the patients are Chinese, and twenty per cent are Moslem, with a few Turks, Tibetans, and other foreigners. Patients come from many distant places—five, ten and fifteen days' journey away, some traveling all the way solely to see the doctor. The people show an increasing disposition to trust us for operations, and among all classes we have some friends—officials, soldiers, students, merchants, and farmers. There is accommodation for about one hundred and fifty patients, but it will be some time before all the beds are needed.

The staff consists of two medical men, two nurses, with twelve student helpers and four girls training to be nurses.

As to spiritual results—we observe that the Chinese are more easily approached and more receptive than the Moslems. Yet several Moslems have already made apparently sincere profession of faith while in hospital. One was a Mullah, a leper, living two days' journey away; another a young widow. Some show much interest for a time, and then the interest seems to wither away. Others regard a courteous assent to all we preach as a means of obtaining healing of disease. We know only of one Moslem convert in Kansu who has remained staunch, and have heard of one Chinese convert who has become a Moslem. On the whole, the Moslem work here is beset with difficulties and needs much prayer—and blood—and tears—if the Moslems of Kansu are to be saved.

George E. King, M. D.

Lanchowfu, China.

WHAT STYLE OF LANGUAGE FOR OUR LITERATURE?

(A plea for Simple, Correct Arabic.)

TWO ARTICLES have recently appeared in THE MOSLEM WORLD from the pen of my old friend, Rev. Percy Smith, B. D., as a plea for the publication of evangelical literature in what he calls "Vulgar Arabic." I am glad he does not call it "Colloquial," for if that term be taken to denote merely language "understanded of the people" then many of us would vote solidly for it; unfortunately it is often used to mean "slang," and that is where he and we part company. Throughout the following remarks Mr. Smith's "Vulgar Arabic" will be taken to mean what the native Christians of Egypt laughingly call "Mush-mush language," i.e. that in which the negative is rendered by "mush."

Now we do not deny that quite an important minority of missionaries (and others) in Egypt and Syria hold the view so well expounded by Mr. Smith. But, had they been in the majority, even, that would not have altered the fact that the Arabic-writing peoples of these two lands are dead against them, and as Mr. Smith says, *"It is the people that rule."*

In proceeding to demonstrate the truth of the statement, I cannot attempt to follow my old friend in his excursus into the "Comparative Grammar of Semitic Languages"; being merely a practical Arabic writer and publisher, my arguments must be based upon such matter-of-fact things as today's paper and today's bookshop.

It is only fair to recognise, however, that the situation in Egypt and Syria can by no means be judged by what my friend knows of Algeria, Tunis, etc., any more than I can judge of these countries from what I know of the case here. As the Arabic proverb says, "Sahibul-bait adrâ bimâ fîhî" (The occupier of the house knows best what is in it).

In the first MOSLEM WORLD article (IV 1:59) the writer used strong language when he said: "It seems to me that those who oppose translations of the Scriptures and the publication of other literature in the modern Arabic dialects are following the policy of Rome in withholding the Word of Life from the people in their own tongue." He has not exactly impugned our *motive,* otherwise one would have replied "Honi soit qui mal y pense!" But that is not to say that we admit that slang speech is the "own tongue" of the people, i. e., the language in which *their own books* are written!

In order to explain exactly where one stands, perhaps one had better classify the possible ways of writing a book under four divisions and then comment upon each. We will call them "High," "Broad," "Bi-lingual" and "Simple," and after explaining why we object to the first three, the appeal will be on behalf of the last of the four.

1. *"High" Language.* By this is meant not merely sentences which are correct grammatically (in high-flown Quranic mould) but out-of-the-way vocabulary, such as causes the reader to turn up his lexicon. One need not go far to seek for examples. Take almost any educational primer; at the very beginning will be found the definition of the term (a bad method, educationally) to which are added the words "lughatan wastilâhan" (linguistically and conventionally), a phrase that nearly breaks the heart of a young student. All such things should be ruled out of court except when one is writing for sheiks and others of that ilk.

For a Beyrut example, take the first sentence of the Arabic translation of "The Pilgrim's Progress" *"Fastazhlaleu bihi"* (so I sought shelter there). In the next line he speaks of "Sinatu-n-naum" (the year of sleep—whatever that may mean). Now, as these books are usually printed unvowelled, the young student is certain to read: "Sanatu-n-naum" (the year of sleep)! But was this stilted language the kind of thing the "Immortal Dreamer" wrote down? Never! Listen to the original!

"As I walked through the wilderness of this world, I lighted on a certain place where was a den, and laid me down in that place to sleep; and, as I slept, I dreamed a dream. I dreamed, and behold I saw a man clothed with rags standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back."

Possibly someone may ask if we have not published a book at the N. M. P. in "flowery" language, called "Quranic Discussions." That is quite true, but let me say, firstly, that all the hard words are explained in copious footnotes; secondly, that not only the name of the book but also the list of contents gives ample warning to the reader that the book is specially written for those educated up to the "sheikh" standard; further, that throughout this particular book its writer is discussing the exegesis of *Quranic passages!* In any case, out of our own 260 Nile Mission Press publications, not 10% are for this class of reader, and even those are being revised with a view to simplification where possible.

2. *"Broad,"* or *"vulgar"* or *"slang."* This meets with more opposition than any of the others. None of the 300 mission-schools of Egypt teach their children to read in it now, merely because the parents (Christian as well as Muslim) will not tolerate it! They say, "Our children talk slang in the street free of all charge: what we pay fees to you for is to teach them the proper language." One Gospel (St. Luke) has been issued in this vulgar tongue; we printed 2000 copies of it some ten years ago, but there was never any demand for it, and the agent of the B. & F. B. S. informed me that the Egypt General Mission, to whom the making of the translation had been a labour of love, had now taken over the remainder of the edition. I have recently learned, privately, that if and when the E. G. M. prepare another, this new one will not be printed for the people at all but some copies will be struck off for the lady-workers to

take with them when themselves reading to illiterate women. For such an object one can only invoke God's blessing upon them; the case is altogether exceptional, and, further, a thing that is never printed can hardly be said to have any vogue as published literature, and therefore does not really come within the point of view of this article.

Then, again, as to Professor Macdonald's much-quoted remark about over-hearing a sheikh say *Mush kida*—well, what of it? There are several exceptionally famous phrases which will often drop out, perhaps unconsciously, in the midst of a sermon or address, and one can have nothing but commendation for the sheikh who suddenly dropped from the "drowsy" style of narrative, usual to the very "drowsy" subject of Canon Law, to a short interrogative phrase, which, one would judge, was intended to wake-up his class. But, in any case, the man was not writing a book.

But do people realise the strength of the opposition made by Egyptian Christians (of whom there are nearly a million) to the scheme, advocated *by foreigners* now and again, for publishing Scriptures and religious books in the slang language (mush-mush)? When I wrote to the editorial staff of the Bible Society asking whether they accepted two axioms in Bible-translation: (1) that God's Word should be *understood* by the people, and (2) also *respected* by the people; the object in view was merely to represent the view-point of the community of 40,000 Protestants—12,000 of whom are communicants—who are very insistent that even spoken addresses should be in "Lugha Mutawassita" (middle language), and who would never, of their own free-will, agree to books being printed in Egyptian slang. Not that there are no books in that patois, there *are,* and that is exactly why Christians cannot bear for God's Word to be in the same, for such books, without exception, conform to certain recognized laws, they are (a) indecent, (b) "comic" in a way, (c) not to be obtained from any respectable bookshop!

I have just rung up the proprietor of Al-Hilâl Library and asked him how many of the 2,400 Arabic works in his catalogue could be had in "Lugha Ammiya" (Vulgar Tongue). He replied at once that he happened to have had by him for several years past some copies of a defunct magazine called Al-Ghazzâla (The Gazelle), but nothing else whatever; as to his 2,400 books, why of course they were in *Arabic*; but if we must have "Ammiya things then we would have to go and buy on the street pavement, for such things could not be found in bookshops." (A Muslim bolstering Islam? Not at all, he is a Syrian Christian trading in Egypt, who has learned by long experience that he has to supply what the people demand, for *"It is the people that rule."* Why should we go directly against the stream of public opinion, wasting precious effort, time and money on what the people will not accept?)

3. An attempt has been made to publish one or two short portions of Scripture, having the Beirut version in one column and a new "vulgar" translation on the opposite side. This does not seem to have satisfied anyone; and to occupy double space, during the present paper famine with its 1000 or 2000% increase in cost, is quite out of the question.

4. I would like to direct earnest attention to the *Simple Style*. Mr. Smith has quoted the late Dr. Moulton, the famous Biblical Scholar, as saying: "The Holy Ghost spoke absolutely in the language of the people," and our only possible reply is, "Unquestionably every missionary should do the same."

Visiting the large American Mission Evangelical Church at Assiut in September, 1916, I greatly enjoyed the excellent sermon preached by the pastor—a capable man and for twenty years pastor of a church of 700 to 800 communicants—and at my request he wrote it out for publication. I was told by some of the missionaries that he used Colloquial in preaching, but he appeared to me to be merely colloquial in the matter of using the vocabulary of everyday life (exactly as our Master did by the lake-shore).

For forty years the American Mission in Egypt

(United Presbyterian) used a Metrical Version of the Psalms which was above the people, but a few years ago they set out to make an entirely new version in altogether simpler language, and even with choruses as simple as Salvation Army ones, but not in "slang." We had the privilege of printing and binding three large editions, and I am absolutely sure that the thousands of pounds (and the years of labour) spent on this work have been splendidly invested.

As an example of simple, yet correct style, let us open a volume of Spurgeon's Sermons, absolutely at random and quote a few words:

"He does not gad about to go and hear this and that, but he knows what has saved his soul, and he holds fast the form of sound words. The young man is safe."

Notice that Spurgeon's simplicity does not prevent correctness of style and nicety of taste. What can be more beautiful than the following from another page, also opened at random:

" 'Fear Not' is a plant which grows very plentifully in God's garden. If you look through the lily beds of Scripture you will continually find by the side of other flowers the sweet 'Fear Nots' peering out from their hiding-places of green leaves."

Now this is the kind of thing to appeal to the Arabic reader—beautiful similes with simple words. In the course of years of intimate contact with *the people,* (I have slept in native houses as many as 22 nights in a single month) many suggestions have been discussed but never yet has a native Christian asked for the "Vulgar Arabic."

To turn to a non-ecclesiastical source; the need of simplicity is recognized by M. Clément Huart, Professor at the "Ecole des Langues Orientales" of Paris, who wrote as follows in the closing sentences of his "History of Arabic Literature"—

"The Arabic tongue with its skilfully composed grammar, is sufficiently malleable to enable it to express modern thought, and at the same time to supply the whole of the Moslem East with the new technical terms in chemistry, medicine and most sciences. *The path one would fain see the writer of the future tread is that of the search for limpidity and simplicity of expression.* Once these are attained, a brilliant career may be predicted for Arabic Literature, which like Islam itself, will endure for many an age to come." (My italics.)

There is still, however, one misconception to be cleared away from the minds of several people who have spoken and written as though Arabic (in its written form) were, like Latin, merely a corpse dressed up for exhibition by interested ecclesiastical authorities! Even so learned and exact a writer as Prof. Macdonald has said:

"Dead languages can never be evoked to living use, however strong our spells or firm our purpose. They will only walk as ghosts among us and blast and thwart our labours." (Aspects of Islam. p. 321.)

Now that would have been very much to the point if written Arabic had been a dead language! But it happens to be very much *alive*!! A vigorous staff is at work in a special department of the Egyptian Ministry of Education producing textbooks, for all subjects, in Written Arabic.

But it may be argued that school-books are apt to be as dry-as-dust as the bookmen who produce them. If so, let us look farther afield. It would be very interesting to hear (from those who imagine that Arabic and Latin are in the same condition) how many *daily* newspapers were published entirely in Latin in Italy at the time of the outbreak of War (1914)!! As to Egypt, the following list, extracted from a larger one in Zwemer's "Distinction of Islam," p. 158, is eloquent testmony to the fact that Written Arabic is not only alive but pulsating wth energy.

"An impartial observer might suppose that there is hardly any nation in Europe that has a stronger incentive to learn Arabic that the English . . . their position in Egypt, where *Arabic is a living tongue,* where the press pours out an increasing stream of publications . . . " (T. W. Arnold, C. I. E., M. A., Litt. D., in *The Bulletin of the London School of Oriental Studies.*—Our Italics.)

List of Arabic Daily Newspapers published in Egypt before the War. (Some of these have died since the War began, but that will not affect the question of the language used. About half of them are flourishing today.)

Al-Mukattam.
Al-Mu'ayyad.
Al-Ahrâm.
Al-Watan.
Misr.
Al-Jarêda.
Al-Afkâr.
Al-Mahrûsa.
Misr-el-Fatât.
Wadi-n-Nil.
Al-Ahâli.
Al-Akhbâr.
Al-'Alam.
Al-Liwa.
Ash-Sha'b.

In Written Arabic	15
In Colloquial Arabic	0
Total	15

Arabic Weeklies, Monthlies, etc. (The list includes two series of novels, but that will not effect our question of the language used.)

In Written Arabic	46
In Slang (Indecent Comics)	3
	49

As to the amount of serial reading-matter consumed in the one country of Egypt, the P. O. reports that it delivered, during 1917, local periodicals to the number of 6,976,000 and sent abroad 1,202,000. This refers to newspapers, etc., *published in Egypt only.*

Only five or six "Colloquial" papers were started (to my knowledge) during the past 20 years and none of them lived long, being suppressed by the Government or dropped for various reasons. They were all slangy and indecent and "supposed to be" *comic*!

In 1912, Socrates Bey Spiro (the complier of a widely-used Egyptian Colloquial Dictionary) suggested in the preface to his new Grammar that two Colloquial daily papers should be started as an experiment, one in Cairo and one in Alexandria. Even after allowing for the War, the simple fact remains that nothing was done: such proposals always fall upon deaf ears. Why is this? Merely because the people do not want such things, which are entirely "foreign" to their taste and ideas. What need is there for any of us to try to force upon the people printed books and papers in a written language they either, cannot, or will not, tolerate?

A Suggestion. It would not be at all impossible for a few literary missionaries to meet a few Egyptian and

Syrian Scholars (not Algerian, for conditions vary so greatly) to discuss the possibility of further simplification of the language. Some day (perhaps eight or ten years hence) we may be able to issue a few books in a "Middle Language," somewhat analogous to present-day Hebrew. (I cannot admit that Hebrew is equivalent to our "Mush-mush" slang.) Here are a few suggestions which might, perhaps, in turn suggest others:

(a) Feminine Plural of the verb to be replaced by Common Gender Plural;

(b) The case-vowels (perhaps also the final nun of Al-Mudari') might be dropped altogether;

(c) But no shin (at the end of the verbs) and no mush-mush. Other points would come up and the commencement would be but a tentative one. One is always ready to receive suggestions.

Mr. Smith quotes Renan, who says:

"There existed an ancient language, richer and more synthetic than the vulgar tongue, less regulated than the literary form of the language, out of which the two forms have developed in opposite ways."

Now that is what I call the *"Middle Language"* and that is what I hope to see revived some day. Who will co-operate in this?

In the meantime, much may be done by way of insisting upon greater simplicity. I have endeavoured to make a strong point of this in my own Arabic grammar course, "Arabic Simplified." In the course of the first 150 lessons I have, as far as possible, used only words of every day occurrence. The last fifty lessons could not be conformed to this rule, for they were translated from a Government Grammar.

The following extract from our N. M. P. "Regulations" as to MSS offered for publication, whether by our own staff or by outside helpers may be of interest:

1. Do not be too literal, think of the idiom of the language you are *translating into,* more than the one you are translating from. (Let your Arabic translation read like *free, original* Arabic, with Oriental proverbs, not Western ones.)

2. On the other hand, translate *all the meaning,* do not leave out important points.

3. Choose the middle path between the profuse style which writes twenty words where ten would do, and the "clever" style of condensed epigrammatic writing. (Epigram is clever in original writing, better not attempt it in translating.)

4. If an allusion is not likely to be understood by the reader, a simple footnote is allowable.

5. Write in clear, correct language but (with the exception of books for educated students) *use simple words that everybody understands.*

The matter of simplicity is of intense importance, since our message, dealing as it does with eternal verities, is literally one of "life and death." Yet, on the other hand, we have to put it in a palatable form, for if it be not accepted by the people, we labour in vain.

ARTHUR T. UPSON.

Cairo.

THE SUDAN UNITED MISSION AND ISLAM

WHEN the Chairman of Commission I of the Edinburgh Conference (Dr. Robson) closed his address at that conference with the words: "The very first thing that requires to be done, if Africa is to be won for Christ, is to carry a strong missionary force right across the centre of Africa to bar the advance of the Moslem," he voiced the plan of the Sudan United Mission, a union organisation that grew out of the Sudan Pioneer Mission (founded in January, 1900, at Assuan on the upper Nile).

For hundreds of years the pagan tribes of the Central African Ironstone Plateau, a park-land lying between the Sahara and the Hylaea Belt of the Congo and the West Coast, had either been the happy hunting ground of the Moslem slave raiders, or at the point of their poisoned spears and arrows in inaccessible mountains and swamps they had maintained their independence and their fetish worship.

The first Mohammedan invaders were Arabs and Moors, and latterly Nubians and Fulanis. Certain districts of the plateau-land, such as Dar-Ferit, Dar-Runga, and the Middle Shari, have repeatedly been subjected to slave raids and become almost denuded of human game, while the more vigorous fighting tribes of the Dar-Nuba, the great swamps of the Upper Nile, the Lower Shari, Adamawa, Southern Bornu, and the Murchison Range in Northern Nigeria, have effectively resisted the inroads of their Mohammedan enemies.

With the occupation by the European powers of the Central African plateau region (commonly known as the Sudan) within the last twenty years, slave raiding there has come to an end. Roads have been built from the Upper Nile to the Upper Congo, from the Shari to the Mobangi, from the Benue to the Shari, and from the Guinea Coast to Lake Chad. Railroads are about to follow the line of some of these highways. On all the navigable rivers, the White Nile, the Sobat, the Gazelle River, the Mobangi, the Shari, the Benue and the Upper Niger, steamers, barges, and balliniers ply regularly, and are used freely by Nubian, Hausa, and Fulani traders, and *every single one of these traders is a Mahommedan propagandist.* The Mahommedan trader is a persona grata with the governments, and for the lack of Christian teachers, the pagan child-people are now rapidly going over to Mahommedanism. It is believed by those most competent to judge that should this advance of Mahommedanism not be met, and the strong fighting tribes of Central Africa be won over to Islam, the weaker tribes of the Coast Region and the Congo will probably follow, and even peoples among whom Christion missionaries have worked for years.

The realisation of this state of things led to the organisation of the Sudan United Mission, as none of the great Protestant foreign missionary societies (with the exception of the United Presbyterian Board of the U. S. A. and the Church Missionary Society of Great Britain) felt themselves able to do anything to meet this crisis. To appreciate the greatness of the task one needs to remember that from Timbuctoo, the capital of the Western Sudan, to the borders of Abyssinia in the Eastern Sudan, is a distance of 3,000 miles, as far as from New York to San Francisco.

The secretaries of all the Protestant foreign missionary societies of Great Britain that could not see their way to initiate new missionary enterprise in the Sudan signed a resolution in 1914 to the effect that they would welcome a union mission under their joint control, in which members of their denominations might interest themselves. On June 15th, 1904, the new mission was organised, and the denominations given at a later date the right to appoint representative directors on the union board. Of this right the Church of Scotland, the Wesleyan Methodist Church of England, the Baptist Church of England, the Congregational Church of England, and the Calvinistic Methodist Church of Wales have availed themselves.

In 1906 a branch of the mission was formed in the U. S. A., in 1907 in South Africa, in 1911 in Australia and New Zealand, and in 1912 in Denmark.

The work of the mission is to carry out the plan of the Edinburgh Conference. It seeks to do this in two ways: firstly, by acting as a bureau of information for any Christian Church body prepared to undertake work in one of the districts of the Sudan. Several such bodies have either begun work or are planning work—the Dutch Reformed Church of South Africa, the Protestant Episcopal Church of the U. S. A., the Swedish Lutheran Church of the U. S. A. And, secondly, the Sudan United Mission acts as a union missionary board for various denominations unable to go into the Sudan to work independently.

Some sixty missionaries are now supported by that society, doing missionary work in Northern Nigeria among the Bassa, the Munchi, the Hausas, the Jukun, the Yergum, the Burum, the Arago, the Chamba, the Igbira and the Bachama, and in the Anglo-Egyptian Sudan among the Shilluks and Dinkas. Plans are laid for the advance of the Eastern Sudan Branch of the mission towards the west, and of the Western Branch towards the east. The Lucy Memorial Freed Slaves Home in Northern Nigeria, an institution of the Sudan United Mission has the sanction, sympathy and support of the British Government. Indeed the mission has had no difficulty with the representatives of European governments, who have invariably been friendly. At Wukari in Northern Nigeria, the mission has had for the last three years a seminary for the training of native teachers and evangelists.

Besides the work of the Sudan United Mission, the following Christian agencies are at work in the Sudan: the Church Missionary Society in Northern Nigeria and the Anglo-Egyptian Sudan with some twenty-five missionaries, the United Presbyterian Church at three stations in the Anglo-Egyptian Sudan with some fifteen workers, the Sudan Interior Mission, a Canadian enterprise occupying four provinces in Northern Nigeria, the Mennonite Brethren at two stations in the same country, and the Roman Catholics in the Anglo-Egyptian Sudan, on the Mobangi, and at two stations in Northern Nigeria.

No Christian missionary work is as yet done in Bornu (seven tribes), in Adamawa (four tribes), or in the Shari-Chad Protectorate (ten tribes). There are also in the Anglo-Egyptian Sudan, in the Nile and Gazelle River Provinces several unreached tribes, and a few in Northern Nigeria.

H. K. W. KUMM.

NOTES ON CURRENT TOPICS

Moslem Reform in Egypt

In 1895 the Ministry of the Interior attempted certain reforms in popular Islam without much result. The agitation was directed against certain pagan practices and moralities connected with Islam home life and worship. This year the government has again taken up the matter through *Al-Azhar* and we read in *Al-Ahram* that the Ministry of the Interior has called the attention of the Mudirs and Governors to the innovations and habits contrary to canon law and against public morality spoken of in the circular letter of February 19, 1895, issued in conformity with the wishes of the *Ulema* of *Al-Azhar*. This innovations and habits are: (1) *Zaffet El-far* (the Procession of the Rat; (2) women going out of doors to *mulids* (fairs) wearing men's clothes and in a disgraceful manner; (3) Moslem women dancing or singing in public streets, and cafes; (4) women public-mourners in houses of mourning; and celebration of the *zar* in houses and cemeteries; (5) reciting the Koran in public streets, as well as reciting it in houses and ceremonies which are followed by singing; (6) the habit of some of the followers of certain religious sects of eating fire and glass, and playing with serpents; (7) improperly mentioning the name of God, and beating drums and other instruments in mosques with the banners of certain sects; (8) the acts of those who pretend to be saints, which acts are contrary to public morals and do not lead to the respect of religion.

As for the formalities to be taken in the above cases, they are either explained in administrative regulations or in the native penal code.

New Methods After the War

We quote with approval a paragraph from an editorial in *The Chinese Recorder.* If there is one thing we commend in work among Moslems it is a new method of approach and an over-hauling of our present institutional work to meet new conditions of evangelism:

"As we listen to the conversation of some of our brethren engaged in different phases of work, we sometimes wonder whether the same principle does not apply to the use of methods of mission work; that is, there seem to be some who, when they start a line of thought or a method of mission work, appear to have a set towards the maintaining of that thought and method indefinitely. Yet if we find that any method or any idea when followed out for a greater or lesser length of time does not produce any noticeable results, it should be questioned; and no method should be adhered to simply because it is traditional."

Harrington Emerson, an efficiency expert, is quoted in the Rochester (N. Y.) *Record* of May 1917, as preaching the doctrine, emphasized more or less by all such experts, that "Wherever we find an old method of doing a thing the chances are a hundred to one that it could be done in a better way." Progress is only attained by the improvement of methods. Booker T. Washington (quoted in the October number of the *Educational Review*) once said: "The leader, the exceptional person, is never satisfied with the old way of doing things." In any event, as missionaries, we should always be on the lookout for the best way of doing things, no matter how many traditional schemes may thus be "scrapped."

A New Prophet in Liberia

The African World quoting from the *Sierra Leone Weekly News,* gives currency to a report of a religious movement among the tribes in Liberia. A prophet from the Serikule tribe in the Sudan has visited the republic, who claims to be inspired to preach salvation and hope for his race. He has destroyed many juju and devil bushes and established fifteen mosques, and he is said to be seeking the permission of the Liberian Government to build a mosque in every town and village in the country.

British Government and Islam

The writer of *Indian Notes* in *The Church Missionary Review* sends a clear warning on this subject in a recent issue. He shows that where *Jehad* (religious war) has become impossible Islam now is penetrating in Africa by peaceable methods.

"In spite of F. D. Maurice's severe dictum that 'Mohammedanism can thrive only while it is aiming at conquest,' the wisest leaders in Islam have probably come to the conclusion that 'peaceful penetration' is preferable to attempts to use arms. And it must not be forgotten that the British Government, by what I cannot but think a mistaken policy, actually favours such penetration in large tracts of Central Africa by enforcements of the Pax Britannica, while appointing numbers of Mohammedan officials who, under the aegis of British authority, extend the influence of Islam among pagan tribes. How many years it will take our rulers to recognize the folly of making possible this peaceful *jehad* who can say?"

Mohammedan Modernism

One of the broadest and most striking facts about Christianity as developed throughout the world is the enormous influence which it exerts on the morality of other religions which will still obtain allegiance from large populations, especially in Asia. This is the general theme of J. S. Dennis's invaluable work on *Christian Missions and Social Progress;* but what is needed is that Christian apologists both in speaking and writing should make more habitual use of the facts which such writers so convincingly urge. The influence of Christian thought—mainly perhaps through Christian missions—may be noticed in several ways even among Mohammedans who by their creed are placed in singular difficulty as to the reception of progressive and ameliorative thought. The orthodox Mohammedan is shut up to the four corners of a book written nearly thirteen hundred years ago—a book which unfortunately for its adherents makes claim to be superior to the Bible. Yet so strong is the illumination of Christian ethics which reaches and in great measure permeates Mohammedan thought at the present day, that many educated adherents of Islam preserve their loyalty only by allowing themselves an extremely rationalistic style of interpretation when considering the commands of their Prophet. The very strenuousness of their attempts to explain away the natural sense of the original Arabic is the measure of the homage extorted by the manifest superiority of Christian ethics from the followers of a system which they perhaps recognise as inferior, though the circumstances of birth and social training forbid public acknowledgment of the fact. Striking instances of this are found for example in reference to marriage, to the promises made to the faithful as to the enjoyments in paradise, and to the precept of *jehad* or religious war. It has been argued in these latter days, when the pure ethic of our Christianity permeates more and more the mass of the world's general thought, in opposition, as it seems to us, to the plain sense of the Koran, that Mohammed advocated monogamy; it is also urged in equally plain contradiction of unmistakable words that the houris of Paradise are to be interpreted figuratively, and once again that there is no such thing as *jehad* or religious war inculcated in the Koran. As Christians, of course, we must welcome such modern interpretation as showing how necessary even Mohammedans feel it to be to use (though they do not acknowledge its source) the light which comes from the True Light, but it seems advisable to restate from time to time facts which are unfamiliar to a good many readers."

A Moslem Seeker in Dacca

Kurreem (the gracious) is an elderly man, of humble position, and keeps a tiny shop. He is one of those who are growing dissatisfied both with their prophet and their book. His business not being large he finds leisure for reading and reflection. It was while so engaged that one of our evangelists first found him. Since then he has invariably shown himself glad to converse about the things of God. I well remember how during one of these visits he unwittingly taught me a lesson of more humble reliance upon God. We were occupied with some aspect of religion, when a customer intruded upon our talk. With singular politeness Kurreem besought the customer to excuse him that day as he was busy! I was about to remonstrate with my friend, when he raised his hand, and, on the departure of the customer, said: "My good friend, we are engaged in business much more serious than a sale. God knows my needs, and should He think well, He will send that man to me again." There you have an insight into his character. He is a seeker after God, and this seeking is with him a matter of deep concern.

He has never resented our talk about Christ and not once has any bitterness entered into his speech as we have considered together the claims of the Saviour. At his time of life Kurreem might have been a bigoted opponent of the Gospel, like hosts of his co-religionists.

Before I left India Kurreem assured me that he had not only read the Gospels with which we had supplied him, but has derived much comfort from them. This is not to say that all his Moslem prejudices have been removed, but we hear very much less of them than we do of praise and admiration for the beauty of Christ's teaching, and for the noble example of Christ's life; and he has begged us to pray to God for him. A Moslem asks prayer of a Christian!

The Christian.

Islam and Christianity

The Rev. H. G. Harding draws attention to the Moslem problem in the *Church Missionary Review,* Aug., 1917, and calls it *The Battlefield of the Ages.* He said: "The real difficulty is that the Church of

Christ does not realize the vital character of the conflict with Islam. She realizes the danger to-day no more than she did in the year 632. We think of Islam as one among many old world religions hastening to inevitable extinction before the advance of knowledge and civilization. We think of it as a religion founded and extended solely by the sword, and with the dwindling of Mohammedan temporal power are content to believe that all danger to our Faith is past. We forget that to-day no error can be, if indeed it ever has been, successfully propagated by physical force alone. The real danger is and always has been the vital energy of Islam, and its determined aspiration after universal dominion. Islam is the "Germany" of world religions.

To sum up. Two great religions contend for the world-wide obedience of mankind, and neither can rest content with anything less. Islam has in the past been strong enough to defeat the Christian Church in her own strongholds; it is extending to-day at a rate which is the surest evidence of unimpaired vitality, and the Church is doing but little to check its progress. Yet the results of missionary effort in India and elsewhere show that before aggressive spiritual Christanity Islam can never stand. Upon the ancient battlefield, never utterly abandoned by the Church, she may yet win a victory that shall wipe out the memory of past defeats. Here the political supremacy of Islam is slipping away, new possibilities are opening, and by a bold and vigorous effort in Palestine now, Christianity might produce spiritual results which would have a far-reaching effect on the future of the struggle."

The Bible in Kermanshah

Writing from his station at Kermanshah, well within the Persian border, the Rev. F. M. Stead, of the American Presbyterian Mission, gives a vivid glimpse of the ups and downs of Bible distribution since the war began: "We have seen three military evacuations and occupations. We have seen Kermanshah turned into a training camp for Kurdish cavalry and Persian infantry. We have seen here the concentration of desperate and angered tribes, driven from position after position till they fell back grudgingly to this district. We have seen Russians and Turks fighting at our doors. We have seen burning villages; homeless women and children; many sick, wounded, dying, dead—a little of the havoc and horror of war. But through it all we have been able to put the Word of God into the hands of war-worn men, and our hearts have been comforted.

When the Russians were in Kermanshah a colporteur ventured on a trip to the Lurs in the hills of the Pusht-i-Kub. He had several narrow escapes of being robbed among those merry-hearted but predatory tribesmen; his sales were small, but apparently he broke fresh ground among the descendents of an ancient race, whose speech became the language of the Zendavesta.

Strangely enough, while the Turkish flag floated over the city—from July 1, 1916, to March 11, 1917—the colporteurs were more successful by 1,900 copies than they had ever been before in the same space of time; and when one of them, the grandson of a wealthy Jewish merchant, was cast into prison on false charges (a Persian device for extorting money), an appeal to the Turkish commander secured his release. In November the usual Bible journeys were forbidden by the Persian officials on pretence that the men might aid communication with the Russians. Their efforts were confined to the city, and continued to prosper until the stock of cheap books was exhausted.

In the spring of 1917 the Russian troops again entered Kermanshah. A month later a case of scriptures was forwarded from Hamadan, where they had lain during the Turkish occupation. Its contents included sixty-seven Russian Bibles, Testaments, and Psalms, which were eagerly welcomed by the soldiers. In the hospital the patients left their beds and came limping with cries of joy as the colporteur entered the ward. In the main barracks a Cossack—a man of violence trying to take heaven by force—began to beat the Bibleman because he could not have a free copy, but comrades interposed, and the price of the book was collected.

Meanwhile, far away in the north-west, missionaries were at work on the high plateau where summer rings Tabriz with walled gardens of fruit-blossom, but where under the deepest of blue skies snow lies for about four months in the year. From Teheran colporteurs trekked among the villagers and southward beyond the Valley of the Angel of Death to the cornfields and glittering domes of Kum and to Kashan, the city of skilful potters and weavers of wood and silk.

Bible Circulation in Persia

Mr. Canton says: "The total distribution of the Scriptures in our Persian Agency last year amounted to 32,829 volumes, the highest figure reached since 1905, and nearly 8,500 copies beyond the average of the last five intervening years. Trade routes are blocked; supplies of fresh editions are hard to obtain; war-fare, brigandage and violence are rife 'but still the work goes on.'"

Khorassan and the Bible

From the British and Foreign Bible Society we learn of the progress of the Kingdom in Khorassan.

Most people in our days have left off reading the poetry of Thomas Moore; but a century ago he was almost as popular in England as Byron; and his "Veiled Prophet of Khorassan" had familiarized Englishmen with the name of that province in northern Persia.

The city of Meshed, which is the capital of Khorassan, is a famous place of pilgrimage for Moslems. It is also the headquarters of the American Presbyterian Mission. Our friend and fellow-worker, Dr. L. F. Esselstyn, the senior missionary at Meshed, is enthusiastic in distributing the Scriptures, and he sends us once again a vivid sketch of the way in which our Society's editions are spreading God's message among the people in Khorassan.

In the autumn of 1915 the American Presbyterian Mission station received reinforcements, and just before Christmas Dr. J. W. Cook opened a mission hospital in Meshed with ten beds. Down to the end of June 1916, Dr. Cook had treated over 17,000 patients, nearly all of them at the hospital in Meshed. This has furnished a great opportunity of selling copies of the Scriptures in the hospital waiting room.

Owing to political conditions in Persia and to the activity of highway robbers along the roads leading into Meshed, a mistaken impression went abroad that the city itself had been constantly in a dangerous state of disorder. As a result, not nearly so many pilgrims or Afghans have come to Meshed in 1916 as in ordinary years. Nevertheless we have had motley crowds at the hospital; these consisted not only of residents in the city—Moslems, Jews, Armenians, Russians, and other foreigners—but included large numbers of persons from all parts of Persia, as well as strangers from the cities of Turkestan—like Merv, Bokhara, Samarkand—from places in Afghanistan—such as Kabul, Balkh, Herat, and Kandahar—and even from India.

Our waiting-room has been used by a good many men as a reading-room where they can come and sit quietly and read the Bible for hours at a time. Others come, not to see the doctor, but simply to buy books.

A tradesman in Meshed came in and said: "Some people who have bought your books have talked about them a great deal at my shop and I want to buy one." He purchased a Persian Testament.

Here is a case of special interest. A man was successfully operated on for cataract. Before the operation I had sold him a copy of St. Matthew's Gospel. A few days later his wife brought the Gospel back and gave it to Mrs. Cook, saying that some one had given it to her husband, but he did not want it. So the book was put aside on a shelf. Later on, however, the man himself came one Sunday morning before church, bringing a little basket of eggs as a present for Dr. Cook, and saying that he had come to try and thank the wonderful doctor for restoring his sight. Then he enquired about his book: he said that his wife had found it, and had told him it was a bad book for him to read, and while his eyes were bandaged she had taken it from him and returned it. But he had heard it read aloud in our waiting-room, and he knew that it was not a bad book, and now that he could see once more, he wanted to read it; so I gave him back the Gospel, and he stayed to our service.

One morning a man said to me: "Men are amazed because all these books are being sold in Meshed. There is at least one book in every house. Why are you selling them? What is your purpose?" I pressed home on him the claims of Jesus Christ, and he bought a book for himself.

A Moslem student from one of the colleges round the shrine at Meshed has come to the hospital repeatedly for medical treatment. He has bought a Bible, attended our services, and shown great interest. Another man, who had spent many years as a water-carrier at the famous Moslem shrine in Kerbela, came to the hospital daily for some time. I sold him a Gospel and had many Christian conversations with him.

Thus from Meshed we are distributing the Scriptures all over Persia, and sending them across the border into Afghanistan, where Christian missionaries are barred out.

The Christian Sabbath in Egypt

The following interesting remarks were made by the editor of the Wadi el Nil, a Moslem paper published in Egypt, which itself always appears on Friday and takes a holiday on Sunday.

"Islam has fixed no particular day for rest, but it urged that the time for midday prayer on Friday should be devoted to prayers. After prayers Moslems are instructed to seek profits 'and mention Allah repeatedly that you may succeed.' Islam is thus the religion of work, and work has been made a part of its rules for which heavenly reward is promised. 'Work for your worldly life as if you were made to live eternally, and work for your soul as if you were destined to die tomorrow.' However, Islam has ordered rest to be given to the human machine and this amounts to giving time for individual rest on any day of the week. But public habits sometimes take the form of religious rules within certain limits and this may be called in the sheria a 'favorable innovation' . . . The President of the Egyptian Chamber of Commerce is said to have been asked to make a proposal to the Chamber to fix Friday as the week's closing day for native merchants instead of Sunday, and when the proposal was discussed at a recent meeting, the chairman pointed out tthat there were some difficulties preventing the taking of that step. He said that foreign firms and European banks usually close on Sunday and the native trading establishments are closely connected with those firms in transactions, so if they closed on Friday and opened on Sunday, their Sunday work would lack activity. This is a poor argument on the part of the Egyptian Chamber of Commerce, which ought not to have been made, for it shows that, while there are mutual transactions between native and foreign circles, the majority of trading people—the Egyptians in Egypt—rely essentially on foreign establishments to such an extent that they find themselves obliged to follow foreigners in choosing their holiday, lest the Egyptian market lose its activity when the foreign markets close. Why should we accept this vassalage and not draw the other establishments to our sphere in this respect and make them feel the absence of our transactions on our day of rest? Surely the banks and all leading foreign firms have vital transactions with Government departments and Egyptian circles, and there is no reason why, while such establishments consent to stop working with the Government on Friday, we should insist on giving them work that day, thus opposing the official arrangements that correspond with our national customs."

Moslems and Turks

Under the above heading, one who signs himself an "Arab Townsman" discusses in *Al-Kawkab* (Cairo), of February 20, the reasons why the Arabs and the Moslems have acquiesced for so many centuries in Turkish rule. He argues that one of the reasons could be found in the persistent hope that sooner or later the Turks would follow the lead of European Constitutional Powers and adopt their system of government. Another reason was that Turkey was the only great Mohammedan Power which represented Islam in the face of the world. It was considered that the downfall of the Turkish Empire would be detrimental to Islam. Mohammedans in Turkey bowed their heads to Turkish tyranny for the sake of their religion, while Moslems who lived under the equitable rule of a foreign Power and those who had gained their independence, like the peoples of North Africa, the Persians and the Afghans, did not realise the iniquity of Turkish rule.

When the Revolution of 1908 broke out and the Constitution was proclaimed, all the races of the Turkish Empire welcomed the event and celebrated the occasion as the dawn of a new era. Their enthusiasm was soon to change to bitter disappointment. They found that the Unionist programme was to establish the supremacy of the Turks over the other races of the Empire, especially the Arabs. During the present war the Turks cast off the last simulacrum of restraint and decided to turkify, degrade, and crush all other elements under their rule. The evil culminated in their endeavour to destroy Islam and induce their Mohammedan subjects to revert to paganism and the worship of the White Wolf, as is amply proved by their books and sundry publications. Having failed to subjugate the Arabs to their evil designs, and having no European Power to stay their hands, they inaugurated a regime of terror, spoliation, and murder.

Good News from Arabia

Bordering on the battling nations, Arabia, more than any other of our fields, has felt the impact of the great war. It is a matter of relief, however, to know that at the present time none of the stations report the war as a factor in the approachability of the people, though it has greatly reduced the number of native helpers, owing to the stoppage of supplies from central and eastern Turkey, and their greatly increased cost. On the other hand, the Mission anticipates happy results from this war. It is hoped and devoutly to be wished that the whole Mesopotamian Valley, as far north as Bagdad, shall come under the domination of a Christian government, and that by the withdrawal from Arabia of intolerant Turkish authority, and the probable treaty engagements between the inland tribes and the government of India, the whole of the neglected peninsula shall be opened to the Gospel of Jesus Christ. This was the hope and the ideal of the founders, and it looks as though it might be realized. Compelled to labor with reduced forces, caused by necessary furloughs, and hampered by war infringements, the work of the year nevertheless was carried on with great vigor and calls for devout gratitude to God. Would you know the caliber of the men and women in that far-away and so long neglected country, listen to their appeal, "We feel our own insufficiency and need for divine help through prayer, our own and the intercessory prayer of believers. We would not in any way make light of our needs for reinforcements, but all our needs for men and women and money and equipment pale before our need of Him who alone is able to bring in the Kingdom of Arabia."

Moslem Controversy in China

It appears that a new era in the relationship of Christianity to Moslems in China is at hand, and one indication of this is the appearance of Moslem replies to Christianity. We have seen one which purports to be a verbatim account of a public controversy in India. It was submitted to us with the query, "Should anything be done to answer it?" It was decided not to notice the work. We now have another work prepared by a Honan Moslem named Hsu Yu-i. By the imprint on the title page it appears that a Kansu Mohammedan named Ma has printed the book for the third time at his own expense. Evidently the book is intended for free distribution. It consists of 13 leaves divided into four parts: (1) The Catechism of Mohammedanism, consisting of 17 questions; (2) Replies to criticisms on Mohammedanism; (3) The Mohammedan version of Christianity; (4) The description of the crucifixion of Judas instead of Christ who is said to have escaped to Heaven.

It appears that Dr. MacGillivray's book on "Mohammedanism" and Dr. Richard's "Nathan, the Wise" found their way into the hands of some Shanghai Moslems in the Mosque inside the Old North Gate. Three of them called on Dr. Richard, and evidently got false ideas from his remarks. At any rate they represent him in his preface as saying that Dr. MacGillivray's book is very erroneous, and Moslems ought to reply to it. The Christian Literature Society and the International Institute are mentioned in the preface as causing trouble and two letters had been received from Chefoo complaining that the Christians were attacking the Moslem Faith. In this connection there is an outrageous assertion that our books are as bad as the notorious "Death-blow to Corrupt Doctrine." The usual Mohammedan arguments against Christianity are here supplemented by a defence of Mohammed's nine wives on the ground that there are nine heavens, nine grades of men, men have nine orifices, etc. It is evident that the writer of this book knows nothing of modern culture, and still believes that the Koran came straight from Heaven. The Christian accounts of Christ's life are still asserted to be inventions and corruptions of the disciples, and all this, notwithstanding the results of modern Biblical criticism and study of MSS. The Moslems still believe that the old Arabs who told Mohammed the Koranic version of Christianity are more to be believed than the almost illimitable mass of diplomatic evidence as to the real teachings and acts of Jesus. Mr. MacIlvaine in the early days argued with them in Tsinanfu and wrote a book which as controversy is still high grade. One doubts, however, whether much is gained by polemics. If a Chinese version of the Koran were produced with the Arabic above it, it would be then possible for the Moslems to put that alongside of the New Testament. This is all that Christians desire.

M.

Loyalty to Great Britain in the Sudan

Among the most remarkable addresses delivered during the war was that by Sheikh Idris Mahjub at a meeting of natives of Sukkot Markez, Halfa Province:

The object of our meeting to-day is to consider the question of contributions for the assistance of the Red Cross Society (for the wounded in the war) and for the Lord Kitchener Sudan Memorial Fund.

Brethren, we often hear about the great war which is now raging whilst we are ourselves living in perfect security and peace under the protection of our present Government. We have not felt any of the suffering which most of the nations are now undergoing. These nations are sacrificing their lives and property to protect their homes and to support their governments, whilst in the Sudan our Government has not called upon us either to send our men to fight or to contribute our money for the war expenses; on the contrary, our gracious government has from time to time postponed the collection of taxes due to her, and which are her right, owing to some distress in which we are found. In addition our government grants us loans to extend our cultivation and gives free grants of money and provisions to the poor.

Brethren, it is impossible to expect such compassions and such merciful treatment from any other except our just government, especially in the present circumstances. Be assured, however, that any contributions which we give for such benevolent purposes as the above are of no material importance to the government who could, instead of that, press us for her rights which have not yet been paid and which sums amount to a very large figure.

Mr. Tippetts, the Governor of Halfa, has told me to convey to all the natives that the government wishes each one of them to understand fully that any such contributions should be done by the full consent and free will of the individual, but I add that humanity makes it our duty to associate with the government as far as our means permit in the following:

1. To assist the wounded heroes who are sacrificing their lives in our defence.

2. To help in the erection of the memorial for the great leader, Lord Kitchener, who had done so much for the Sudan, apart from the benefits which this school would produce to the Sudan.

3. In acknowledgment of the numerous benefits accruing to us from the government in order to express our loyalty to the British rule in the same manner as did other Mohammedans in the different parts of the British Empire who one and all are exerting their utmost to express their full obedience and sincere loyalty. Let us follow in their footsteps.

Swearing on the Koran

Whether this is sanctioned by the Moslem faith or not was recently called into question in the courts of Bengal. We read in *The Englishman,* Calcutta:

A religious controversy of some importance relating to the propriety of swearing on the *Koran* in a court of law was raised on Friday at the Court of Mr. Keays, Second Presidency Magistrate, in connection with the prosecution of a Peshwari for unlawful possession of seven seers of opium. The accused challenged the Excise Inspector and a Head Constable both of whom are Mohammedans if they were prepared to swear on the Koran that he was found in actual possession of the opium. The former witness stated that not being attired in clean clothing he could not touch the *Koran.* The Head Constable refused to swear on the *Koran* as it was against the tenets of his religion. Mr. Guha, vakil for the Crown cited an instance in which some years ago Justice Norris allowed an oath to be taken on the God *Salgram* the idol of which was produced in Court and a Bengali editor who wrote strongly against such a procedure was prosecuted for contempt of Court. Mr. Guha contended that such practices should be discouraged, as swearing on the *Koran* was against the tenets of the Mohammedan religion. The trial was then proceeded with. Other witnesses being examined the case was adjourned.

A Moslem Saint Who Could not Sin

The Morocco Correspondent writes in the London Times:

When a descendant of a great Moslem saint whose tomb is one of the glories of Baghdad came to Fez there was quite a stir amongst the religious world, for not only was this personage possessed of great hereditary sanctity, but he brought with him as well the reputation of a blameless life of devotion.

Never did any man's holiness stand more clearly revealed. The ascetic countenance, the lips moving ever in silent prayer, the rotating beads of his rosary that never ceased running through his tapering fingers, the downcast eyes more than half hidden in the shade of the soft draperies of his "haik," with their lids stained dark blue with "kohl"—all spoke of his blameless life and before he had been in Fez above two or three days he was known in the city as "the man who could not sin."

It was on the fourth day of his visit—for he had spent the first two in seclusion and prayer and had been received by the Sultan on the third—that he was invited to take his midday meal in the palace of the Sultan's uncle, a man of high reputation and attainments. To meet "the holy man" the host had invited a score of his relatives and high dignitaries of the town—the flower of the Fez aristocracy.

Even more sedate than usual was this entertainment, to which, as is customary, the guests arrived before the hour, to allow time for the intricate and prolonged course of tea-drinking which precedes every meal in Fez. Nor did the "holy man's" attitude tend to enliven the party, for he paid little attention to anyone or anything, and sat in silent recitation of prayers and passages from sacred writings. When he was addressed he replied in monosyllables, without raising his head.

A desultory conversation among the other guests turned, as so many conversations did at that time—it was just before the French occupation of Morocco—on the subject of the intentions of the European Powers. The Sultan's uncle gave an account, interposed with many religious exclamations of a visit of a Representative of —— who had just left the Moorish Court. He finished his long address with these words:

"It is clear, O my lords and brethren, that while Allah has bestowed upon us truth and learning, wisdom and righteousness, Satan has granted exceeding skill to the infidel—which will avail him nothing, as his soul is lost. The Ambassador himself gave me an object which is admirable nothwithstanding its origin;" and with this he produced from voluminous folds of his raiment an immense gold watch; one of those watches that do everything—strike, repeat, show the phases of the moon, tell the days of the month and the week, and even possess, hidden away in their complicated works, a diminutive musical box.

"God is great!" breathed the guests as the host explained the wonders of his new acquisition. Other watches appeared from beneath the flowing robes of the company, but none could compete with this prodigy of watches, which with the more humble timepieces was passed from hand to hand for inspection and admiration.

Conversation became general; every man seemed to have a watch story to tell, except the guest of the day, who sat ever with downcast eyes. To him all this was worldliness.

Tea-drinking came to an end, and half a dozen slaves hurried in, swept up the crumbs of the almond cakes, collected the little tea cups on the great trays, and carried out the "samorass," the incense burners, and all the other articles which form part and parcel of a tea party in Fez. Then they rearranged the pillows on the low divans, straightened the carpets, and sprinkled the guests with rose-water out of long-necked silver sprinklers.

It was then that it was discovered that the great gold watch had disappeared! Those of the other guests were there, spread about on the divan and carpet, but this prince of timepieces had gone.

There was consternation among the guests—all but two. For the "holy man" seemed to take a very distant interest in what was passing, while the owner of the watch hastened to reassure his friends.

"One of the slaves has taken it," he said, "so it cannot leave the house. Think no more of it. A Christian gave it to me, but Allah will restore it. Think no more of it—and, indeed, it is the hour of the midday prayer," and rising he led the way into the sunlit courtyard, where, having performed their ablutions, the guests formed themselves into two lines, one behind the other. Then the "holy man," as "Imam," took his place a little in front of the centre of the first line, and the whole company began their prayers and prostrations. In union fell the cry of "Allah Akbar" as together they rose to their feet or bowed their foreheads to the marble floor. Next, crosslegged, each with his rosary in his hand, they sat in silent meditation, and the face of the saint seemed illuminated by the depth of his devotion and the accumulated holiness of his blameless life.

Then clear in the silence of the sunlit courtyard from the depths of the robes of "the man who could not sin," the great gold watch struck twelve and played Weber's last valse!

A Moslem Argument on the Death of Christ

On the 21st of April the editor of the Moslem paper Es-Sa'ika ("The Thunderbolt") published an article under the title *Good Friday* which ran as follows:

"What would you say," said a witty friend, "if two persons came to you carrying a shrouded corpse between them, and one of them voluntarily says to you: 'I have killed this man because he did so and so.' And the other says, 'I am the avenger of blood. I have seen this man strike him dead with my own eyes.' Is there any doubt after that that there was a murder, that the one is a murderer and the other the avenger of blood?"

"No doubt," said I, "if the criminal himself confesses it and his crime is confirmed by the avenger of blood and proved by the corpse of the murdered."

"To-day is Good Friday," continued my friend, "It is in commemoration of the day on which Christ was crucified. You are aware that two thousand years ago the Jews had shown hostility to Christ and had crucified him. The Christians confirm the claim. No one contradicted the fact until six centuries later when Islam came and denied the crucifixion protesting that it was not Christ himself who had been crucified but another. I hope you have not forgotten the judgment you gave in connection with the two persons whom I mentioned at the beginning of our conversation. Now what have you to say to this?" And not finding an answer I kept silent.

This conversation with my friend reminds me of a Christian priest Christoferos Gebara who came to Egypt many years ago. This man wanted to combine the three religions, Judaism, Christianity and Islam. he believed Moses, Jesus and Mohammed were prophets; he was Moslem in everything except the question of the crucifixion. He used to interpret the Qoranic text in regard to this question in such a way as to make it agree with the texts in the Bible that state the death of Jesus before his ascension. However, Gebara was neither favored by Jews, Christians nor Moslems and at his death they refused to have him buried in their cemeteries. But when a wise Christian stated his conviction that he had repented before his death they allowed him Christian burial. When the late great Imam, Sheikh Mohammad Abdu was asked what was his opinion about the man he said: "He was a Moslem because he believed in the foundations of Islam although he was disobedient to the law since he did not believe what was accepted by all Moslems regarding their denial of the crucifixion."

I think if the Imam was asked again he would answer that there are men who find it easier to disagree with authority than to deny historical facts.

Mohamet V Superseded*

The great news of the day is sent to us from Mecca, the capital of Islam, and seat of the Grand Sherif. It is the question of suppressing the name of Mahomet V, the Sultan of Turkey, from the Friday "Khoutbé" in all the mosques of the Hedjaz.

This decisive event which marks the definite separation between Mecca and Constantinople, has been expected and demanded during the several past months. As a prelude to the realization of the general desire of the Arab world in this regard, a declaration was made on the 4th of February, 1917, by Heusein I in a proclamation stigmatizing the action of the Young Turks at Medina as sacrilegious in the following words:

"We announce to the Musulmans, still submissive to the Turks and specially to the army and its chiefs, that, in default of an insurrection on their part, having for its object the overthrow of the Turanian Government, and a declaration of separation between them and it, we consider as definitely destroyed all hope of ever seeing the renaissance of Islam in Turkey, and the renewing of those ancient bonds of its people.

The first act in accomplishing this by us was the suppression of the name of Sultan from the Friday "Khoutbé," which we have preserved to the present time out of respect for his ancestors, and in the hope of seeing the advent one day of those who might rescue the Empire from this gang of usurping young Turks."

The war which has been carried on victoriously for 22 months by the King of the Arabs, has become a national struggle against all Turks. The "local incident", as it was characterized lately in a communiqué issued by the Ottoman Legation at Berne, presents an international problem of the highest importance, and causes the greatest anxiety to the rulers of the Turkish Empire. They endeavor to conciliate the "Arab rebels", expressing cordial sentiments. They promise "paternal" pardon to the Grand Sherif and his partisans. One of their leading propagandists, in a semi-official interview issuing from Berlin, has declared that the Arabs desire and should have a change in the Turkish government system for their country. A little later, the same personage—by what order is well known—declared to the Chamber of Deputies at Stamboul, the right of the Arab peoples to a liberal régime.

But these Arabs, whose civilization has flourished in the past from Spain to India, and whose immortal history, characterized by a nobility and grandeur, has come down through the ages, are too wise to be caught in a trap so gross. They know too well the Turks, who during six centuries have never ceased to oppress and to endeavor to stifle in them those national and patriotic sentiments which will no longer submit to the tyrannical domination of Constantinople. The Turks and their companions endeavor to give a false color to the Arab movement, by accusing its promoters of submission to England. "English gold" is their great battle cry. According to them, the Grand Sherif has sold the sacred places of Islam to Government at London, and the Arab Army subsists on "British pennies."

Nothing could be more absurd. The Arab movement is not fiction. The roots are deep in the soul of the nation, and the Grand Sherif and his troops are only the faithful interpreters of the popular sentiments. The interference of strangers in the affairs of the Hedjaz is set forth in the following words:

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* Translation from *Tribune de Geneve,* April 2, 1918.

"If we have expelled the Turks from our territory," writes "Al-Kible," of Mecca, the organ of the Grand Sherif, "it is that they have considered us as strangers, and that they do not recognize our traditions. How can we accept the supremacy of other non-Arab powers? It is well that we have prepared the revolt and drawn the fire. No person, stranger to our race, can take part. We are ready to consult the Entente Powers, but insist that they do not mix in our affairs. At the same time we desire their assistance because there are certain questions which are common to them and us."

On the other hand the English Government was forward to publish in London and Cairo, on July, 1916, a declaration in which it was expressly said, "According to the principle invariable in British politics, the sacred places of Islam must remain in the hands of an independent Musulman power." This point of view was equally adhered to by all the diplomats of the Entente. As to the rest, the Army of the Hedjaz, numbering more than 100,000 men, is composed of important elements—volunteers—coming from all the countries of the Islamic world. It is not a question, therefore, of forming an army under the auspices of England. England does not cease to show to the young Arab Kingdom proofs of sympathy and desire for its success. She has also announced the taking of Jerusalem in a significant despatch from General Allenby, addressed to King Heusein as the Supreme Sovereign of Islam.

There cannot be too much emphasis put on the point that the Arab movement is essentially national. Its principle aim is the unity of the nation. In this regard the following portion of a letter addressed to us by the King Heusein I is characteristic. "The sole cause of our movement," writes His Majesty, "is found in the desire to safeguard the unity of our nation, without distinction of belief and opinion. Such alone is our final aim."

The only point of discussion was precisely this of continuing the mention of the name of Mohamet V in the Friday service. This strange name being proscribed, the Arab movement becomes henceforth coherent and beyond question.

(Signed) Aly El-Ghaiaty.

BOOK REVIEW

"The Tropics: their Resources, People and Future."
Enock, C. E., F. R. G. S. Grant Richards, Ltd. London. 16/0 net.

The Author of this admirable and most instructive volume is already well know as the writer of "The Andes and the Amazon," "The Great Pacific Coast" and other works. His own extensive travels enable him to speak with a certain degree of personal knowledge of many of the numerous countries of which he writes. Some idea of the extent of the field which this single book covers may be gained by remembering that it purports to be "a description of the Tropical Lands of Africa, Asia, Central and South America, Australasia and the Pacific; their natural products, scenery, inhabitants and industries, and the possibilities of their future development." This is a stupendous task for any one man to undertake; yet we are not sure that his readers will agree with us that Mr. Enock has done it as well as possible. His style, too, is good and interesting, and he carries his readers along with him almost as if he were writing a novel or a tale of travel and adventure. The 64 illustrations and maps which are freely distributed throughout the volume, though naturally not all of equal excellence and importance, add very much to the value of the work.

Mr. Enock is animated by a noble purpose in writing this book. His aim is to originate a new philanthropic Science, that of "Constructive Human Geography," or the science of corporate living on the Earth. This Science "will seek the way by which the reaction or adjustment of mankind to its topographical and economic environment may be brought about. . . . It finds the economic and industrial life like the world at variance with its surroundings." Hence the new Science aims at surveying, in the first place, the present conditions of the life of the peoples of the world and investigating the natural resources, human and material, of the various countries in which they live. Then the constructive part of the Science endeavours to discover "how a balance may be brought about between these natural resources . . . of the globe and the human element which inhabits it." In this matter ethics and humanity are concerned even more deeply than commerce and economics. The study of these matters should prevent any one section of the human race from exploiting a people inferior to itself in material strength or degree of civilisation, and to encourage all to work together for their common advantage thus securing justice for all, and making it evident that, even on the lowest ground, honest and fair play are more profitable than the policy so generally pursued now-a-days of treating the "lower races" as existing only for the advantage of the "higher." Referring to this latter point our author well says: "We have generally regarded many of the tropical peoples as barbarous. But barbarities have been committed during the War by one of the most advanced and Christian nations—the Germans—such as the world has probably never witnessed among Western people, or west of Suez. On the other hand, the coloured troops or adherents of Britain and

France have comported themselves with dignity and restraint. More! From India, from Fiji, from Zanzibar, from the remote Moslem dependency of Bornu in the heart of Darkest Africa, have come voices spontaneously raised in indignation of Teutonic barbarity." (p. xxiii.)

All the chapters in the book are full of information, generally up to date in all important particulars. The account of Africa between the tropics of Cancer and Capricorn is particularly full and goood. The same may be said of tropical America, where the description given of many regions still but slightly known to the world at large will be read with great interest. This will be deservedly increased by the author's evident rare desire to give a fair and impartial account of the character and capabilities of the various Native Races of whom he speaks, and the details which he gives of their past civilisation in some cases. The chapters on Arabia are of much value. India is much better known, and hence it was not necessary to go into such full details as in regard to other Eastern lands, especially as only the southern half of the country lies within the tropics. It is hardly fair to say that the country is kept "as a preserve for the manufacturing output of Lancashire," but any tendency in this direction should be checked. Mr. Enock, though stating the Indian assertion that famines have been more prevalent in India since British rule began there than they had previously been, does not accept such an erroneous view. He does full justice to the energetic measures in relief works and the extension of irrigation and railway communication taken by the Government to counteract the causes of famines and their deadly effects. Yet he thinks that "the economic situation of India . . . is probably a contributing factor." We doubt this, but are led to enquire whether the encouragement given to devoting much of the most fertile and best irrigated land in the country to the cultivation of opium had or had not anything to do with the recurrence of famines. It is a matter for thankfulness that at any rate the opium trade with China is now at an end. May its growth soon be abolished in India altogether!

The concluding Chapter on "The Future of the Tropics" is one of the most important in the book. We cannot deal at all adequately with it here, but we trust it will be carefully studied by all who have at heart the happiness of their fellow-creatures. The great question regarding the Tropics is: "Are the intelligent communities into whose hands the control of the backward coloured nations has been given doing all that modern intelligence would suggest and modern duty demand towards the developement of these great resources and the advancement of the native people of tropical lands?" (p. 431.) It is impossible to answer this question in the affirmative as yet, but the spread of Missionary work is bringing nearer every day the prospect of justice being done to the coloured races and their religious, mental and moral elevation. The more truly the Christian Faith pervades the breasts of men of more civilised nations, the more forcibly will public opinion urge the abolition of all oppression of coloured peoples and their fair and humane treatment. True Christianity alone can overcome men's natural selfishness and give civilised nations a nobler aim than that of making money out of the sufferings of those committed to their charge.

"When we come to a consideration of the part which missionary work," says Mr. Enock, "has played in the progress of the tropics, our first consideration must be one of gratitude and appreciation of the noble work carried out, whatever 'economic' criticism may be directed against it. These services to mankind can never be sufficiently esteemed, nor can they be adjudged by the immediate results apparent therefrom. Missionaries, moreover, have carried, not only spiritual but often economic light to the heathen of the torrid zone, and in addition they have done no mean exploratory and geographical work. . . . In British Africa the missionary has done magnificent work in regard to such matters as the 'drink traffic,' forced labour, the alienation of native lands and so forth, matters which even modern British (and Liberal) governments have been obliged to compromise with. It may be, however, that in the future the economic side of missionary work will have to be strongly developed, if the movement is to hold its own," (pp. 446, 447). A footnote points out that the "Annual British contributions to Foreign Missionary work amount to £1,800,000; expenditure in intoxicating liquors to £163,000,000."

The value of the book is materially increased by a full and carefully compiled Index. As a source of information upon all matters, connected with the tropics this work cannot easily be surpassed.

It may seem ungrateful, when so much is excellent, to point to a few slight errors, in themselves of no great consequence. It is incorrect, for instance, to identify "Cush" of the Hebrew of Isaiah xviii, 1, with the modern Abyssinia, as is done in p. 211. "Cush" in that passage, represents the island of Meroë, as it was called by the Greeks. Again, it is true that "Singapore" means "the city of the lion," as is stated in p. 279, but it is a *Hindi,* not a Malay word. Doubtless it did not come within the purpose of the book, in speaking of Khartum (p. 225) to call attention to the injustice of excluding Christian teaching from the College—"the educational centre of the Soudan"—erected in memory of the great Christian hero Gordon, to whom the city owes so much.

W. St. Clair Tisdall.

Life of Abul Hamid. By Sir Edwin Pears. London: Constable. 1917. 365 pp. 6/ net.

Inside Constantinople During the Dardanelles Expedition. By Lewis Einstein. London: John Murray. 1917. 291 pp. 6/ net.

The Life of Abdul Hamid has been included in the *Makers of the Nineteenth Century Series* on the principle that demolition is sometimes a necessary part of construction. The information as to religion and ethnography is second hand and the mention of commentaries on the Koran by the immediate followers of the Prophet does not suggest accurate research; but the author has used his opportunities to give us a readable sketch of the greatest anachronism in the nineteenth century, and has brought to light the main features of his career and its results.

Abdul Hamid was the son of an Armenian mother, brought up in dread of the bowstring, with no effective education till he succeeded his demented brother, Murad, in 1876. He had visited Paris once in 1867, but he could converse in no language save Turkish and after his accession to the throne of Turkey he remained a self-made prisoner in his new palace of Yeldiz, a dwelling, a fortress and a suburb of Constantinople in one. He was neither luxurious nor dissolute in his private life; but real friendship he seems never to have known. He was covetous, suspicious and bent upon making himself an absolute ruler. An ignorant, isolated man, his chief idea of rule was to act upon the reports of his innumerable spies, whose journals were daily submitted to him and accumulated into libraries. The resultant line of conduct was a downward zigzag. Abdul Hamid was incurably vacillating; repeatedly advancing great claims, and as often receding when he was brought up against the real facts. Again and again his double-dealing in such cases brought about the loss of a province, as Crete and Egypt, but he remained incurable, till his shufflings in Macedonia brought about the Revolution of 1908, followed by his counterplots and deposition in 1909.

Sir Edwin Pears shows how consistently Abdul Hamid inhibited all ministerial authority, but he has not pointed out how the eventual adoption of a Constitution for Turkey was positively prepared for in a way the borné aristocrat little foresaw. The promulgation of the Qânun i Humayun (Imperial Code) was intended to break the power of the Moslem hierarchy, who stood upon the Shari'at or Canon Law of Islam and opposed once and again the Sultan's tyrannical measures. The new law was based on the Code Napoleon and outside religious cases it came to regularise the life of the Empire. The Sultan subdued his religious rival, but he also undermined the theoretic basis of Moslem rule and accustomed his people to government by a non-Koranic code, which was really suited to constitutional rule.

In one other respect Abdul Hamid was consistent and successful. The European Powers, at variance with one another, dreaded the results of a dissolution of the Turkish Empire more than they abhorred its abuses and the Sultan was an adept in playing off one against another; so it was possible for the horrors of Bulgaria in 1876 and of Armenia in 1894-5 to take place while the Concert of Europe wrangled. Bulgaria was freed in 1878; Armenia has gone through further agonies under the constitution and the alliance with Germany. Is the hour of release come, and will the name of Abdul Hamid, now coupled with that of Enver be to the next generation of Armenians an evil dream?

Mr. Einstein's book carries us on into the Great War. He was special agent at the American Embassy in Constantinople in 1915-1916 and he gives us a diary narrative of happenings from the bombardment of the Straits till he left the city in September, 1916, when Bulgaria was mobilised. The latest Armenian agony is depicted with an added touch of horror in the absence of religious fanaticism in its promoters. It was a cold-blooded war measure such at least acquiesced in by the German leaders, but none the less was conversion to Islam a feature of it and photographs are available of the certificates, prepared for the occasion and used in large numbers, of the "promotion to Islam" of Armenians, men and women, in fear of rape. The Ulama and many of the local Moslems were against the massacres, but their protests were overborne. Mr. Einstein's chapters give a vivid picture of daily life amid the violent fluctuations of the war: the fatalism of the people and the mendacity of their rulers, the Anglophile feeling of the upper classes amongst the Turks, the workings of German policy, the wavering of Bulgaria and Rumania. We are introduced to many interesting characters: the German Minister von Wangenheim, the Shaikh ul Islam, a Turkish Bey who is also a dervish, a French renegade, who cultivates the harem for the sake of which he apostatized and especially Enver Pasha. He is described as a military failure, but a competent and impartial administrator, sustained by a calm fatalism at the most critical junctures. The book is a successful moving picture.

H. U. WEITBRECHT STANTON.

The Life of Mohammed, the Prophet of Allah.
The Paris Book Club, 11, rue de Châteaudun, Paris (IX'). On

subscription. Edition limited to One Thousand Copies. 125 on Imperial Japanese vellum at £18 00 per copy. 875 on Handmade paper at £8 00 per copy.

From the Prospectus of this work in large quarto, we learn that the author Sliman-ben-Ibrahim with the co-operation of E. Dinet, a French artist, have produced a Life of Mohammed which will at last not only idealise him, but put on the latest gilding. "After the many slanderous, vituperative lives of Mohammed that have appeared in European lands during the course of centuries, this book, divulging the veritable characteristics and triumphs of the mighty Prophet of Medinah, will come as a surprise and revelation to those who have no idea of the truth." The work is dedicated by the Author-Painter and his Arab collaborator to the memory of the valiant Moslem soldiers, particularly those of France and England, who, in the sacred cause of Right, Justice and Humanity have piously sacrificed their lives in the great war of the Nations.

It is not surprising to learn from the prospectus that it was with almost religious emotion that E. Dinet and Sliman-ben-Ibrahim resolved that they would work together—*Insha'llah*—(God willing) and retrace the history of the great Prophet whose memory they both profoundly revere. But we *are* surprised that an ideal biography, such as this is intended to be, is professedly based upon the original sources. We read that "he has with scrupulous fidelity set forth every incident, relying on ancient texts; conscientiously founding his statements on the written traditions of reliable scribes, such as Ibn Hisham, Ibn Saâd, Al Halabi and other trustworthy authorities. The incontestable proof of the narratives, dating twelve centuries back, is that they are absolutely identical with the mode of living, sentiments and language of the Moslem desert dwellers nowadays."

The thirty-five colored plates leave nothing to be desired from an artistic standpoint. They are reproduced from original paintings in oils and the skill of the Arab calligrapher has been used in the ornamental decorations.

Naturally, in a book for Moslems, the problem of illustrating Mohammed's life was difficult. Our prospectus says: "A serious stumbling-block in illustrating this book is due to the fact that Mohammedans are forbidden to reproduce the Prophet's features. The artist, nevertheless, thanks to the subtle method he has adopted, is confident that he has succeeded in shadowing forth the formidable personality of the Superman of Arabia."

"Moslems, in every part of the globe, have always endeavoured to copy the ways and doings of the Prophet, in the highest as well as in the most humble functions of life, and such pious imitation is kept up to this very day. These peculiarities, faithfully noted by the artist, have inspired him for the portrayal of religious scenes; incidents in the movements of nomadic tribes, all disciples of the Prophet; and views of the Hejaz, his native land, instead of giving a portrait that must obviously have been imaginary."

The first chapter of the book, the only one which we have examined, opens with an idealistic translation of Moslem prayer:

"A rosy ray lit up the horizon; the stars paled, and a voice cried in cadence, in the silence of dawn:

"Allah is the greatest! There is no God but Allah, and Mohammed is the Prophet of Allah! Come and pray! Come to Salvation!"

High up above the flat housetops and the palm-trees of the oasis, the last notes of the Mu'azzin's call, wafted from the balcony of the slender minaret, died away in the infinite space of the Desert. . . .

Mohammedans who were still slumbering, enwrapped in the white folds of their shroudlike mantles, sprung to their feet with a start, like dead men coming to life. They hurried to fountains where they performed their ablutions; and then, with clean skins and pure thoughts, they gathered together in long processions, elbow to elbow, all turned in one direction: that of the Holy Ka'bah of Makkah (Mecca).

To those who are able to invest £8 Sterling or £18 for this glorious biography we heartily wish all the pure thoughts that they can gather from the Life of Mohammed. Alas, we have not found them on every page of Ibn Hisham and Al Halabi!

S. M. Zwemer.

The Hundred and Thirteenth Report of the British and Foreign Bible Society. With Appendix and a list of subscribers and benefactors. 1917. London. Price 1s. to Non-Subscribers. pp. 500.

The Annual report of this Society only needs a special index to make it of intense interest to all workers among Moslems during the strategic years of the war, yet we fear that the outside of the Report is more familiar to missionary readers than the text.

At Constantinople the Bible House has never had to close its doors, and their agent, the Rev. T. R. Hodgson, has remained at his post with steadfast courage ever since the war began; and the circulation has exceeded the average for the past six years.

In Egypt the work has been carried on under many disadvantages and the colportage sales show a decrease. But the witness for the Truth through colporteurs is bound to tell. A convert from Islam writes:

"A Syrian Mohammedan addressed me by my Mohammedan name, and asked me what I was selling. I answered that I was selling the Scriptures. He asked whether I had the Koran, to which I replied that I had only Bibles. He then inquired whether I was still a Mohammedan. I said, "I am a Christian." Thereupon he began to curse me. However, I made no reply, except to thank him. Finally, he begged me to forgive him. "I forgive you, as our book teaches," was my answer. At this he said, "I will buy that book. Show me the place where it teaches forgiveness." He bought the book, and I showed him the place.

The reports from North Africa are also encouraging although in Tunis the authorities maintain their policy of prohibiting colportage and in Tripoli there were difficulties of communication through the unsettled state of the country.

In Morocco the total circulation was 11,816 copies of the Scriptures, in seventeen languages and dialects. This exceeds the total for 1915 by 2,430 books, the chief increase being in sales to Moslems. Gospels were sold in the great mosque at Fez in Morocco City and at country fairs. How encouraging it is to read of one missionary colporteur who left Mequinez and journeyed towards the south, visiting Sidi Aiyash, near Kenitra, and sold forty books. Next day in the market of Kenitra Mr. Enyart—of the Gospel Missionary Union of Kansas—sold one hundred Gospels. He writes: "We traveled back into Bini Ahsin to reach three markets close together; but the rain set in and kept on for four days, so that no markets were held. On the way home we sold at Sidi Kassem and Dar bil'Amri. Altogether on this trip we travelled some two hundred miles, and sold two hundred and fifty Gospels."

The work in Persia, although handicapped by the distressed state of the country, shows an increase in circulation. We read that Dr. Esselstyn, who acts for the Society at Meshed, circulated over 6,000 in eight months, an increase of 2,204 on the previous year's sales. Two colporteurs and an assistant at Teheran distributed 6,673 volumes; two colporteurs at Tabriz 4,808; and one colporteur at Resht 2,172 copies. One's faith is strengthened by such a story as the following:

"One day I chanced to be reading the New Testament when a man came up and asked, 'What book are you reading?' 'I am reading the Injil,' I replied. Then he said, 'I found my salvation through a piece of paper.' 'How was that?' I asked. 'I had a fever at one time,' he said, 'and a doctor gave me a prescription which I sent to a chemist. When I got the medicine it was wrapped in a piece of paper which I thought was part of a newspaper, so I began to read it. I soon discovered that it was not what I thought, and looking at the top of the papers learned that it was a part of a book called *The Gospel of St. John.* As I continued to read I came to the verse which says, 'For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' These words struck me as being very strange, and I read them over and over again. Indeed I read so often and thought so much about them, that I forgot I had fever. Then I asked one of my Christian friends if he could get me a complete volume of the book. He brought me a Bible, which I now read every day.' "

In Southern Persia and throughout the Persian Empire the Bible has had free course and its message has been received by hungry hearts with eagerness. As regards India, such items as the following are suggestive. The circulation in Urdu with Persian character has increased by 28,000; and the reports from the Moslem provinces of India are in every case encouraging.

The total circulation in Malaya, which is practically all Mohammedan, was 137,329. In Java it was a record year, 13,000 more than the total in 1915.

Arabic Scriptures for Moslems have found many readers in China and were circulated also in Brazil, the Argentine and the West Indies, not to speak of European Russia and Central Asia.

We advise all missionaries to Moslems whose faith needs strengthening to read the record of this glorious year of sowing—a year in which God's ploughshare of war is driving deep furrows among the nations. Surely we may expect a great harvest.

S. M. Zwemer.

Rambles in Cairo. By Mrs. R. L. Devonshire. The Sphinx Printing Press, Cairo, 1917. Pp. 115. P.T. 30 ($1.50).

A handy, interesting and generally reliable guide to the architectural monuments of Moslem Cairo. Originally the chapters appeared as correspondence in *The Sphinx* under the title of "A Convalescent in Cairo." The book will prove especially useful because of its chronological tables and map; but the transliteration is inconsistently pedantic. The illustrations are first-class.

L'Orient Méditerranéen. Impressions et Essais sur quelques éléments du problème actuel. Par André Duboscq. Perrin et Cie, Paris, 1917. Pp. 168. 2 fr. 50.

As the title indicates, the book consists of impressions on present-day conditions in the lands bordering on the Mediterranean. The author is a newspaper-correspondent who visited Palestine and Asia Minor in

1916. He shows how the Germans penetrated Palestine by their colonies; tells of the Kaiser's pan-Islamic dreams and his visit to Damascus; and gives a sketch of Greece and of the Italian colony in Tripoli.

His reflections on Islam are not profound, but his conclusion of the political situation is reasonable. "La civilisation orientale fondée sur l'Islam est celle de l'immobilité et du fatalisme, la civilisation occidentale issue du christianisme, celle du mouvement et de l'espérance. Pour muer la premiére en la seconde, il faut trouver dans la collaboration et le travail un terrain d'entente. Sur ce terrain la conciliation est possible entre l'état d'esprit européan et l'état d'esprit islamique."

Two War Years in Constantinople. By Dr. Harry Stuermer. 308 pp. 6s. net. Hodder & Stoughton. 1917.

Dr. Stuermer served in the German army for six months, after the outbreak of war. On his discharge he went early in 1915 to Constantinople as correspondent of the *Koelnische Zeitung*. He left for Switzerland at the end of 1916, and reached his destination with difficulty, having had to burn his voluminous notes to escape arrest. His paper was unable, owing to the censorship, to appoint another representative. Hence his book is not, like Mr. Einstein's, a consecutive narrative, but a series of studies, vivid, thoughtful and arresting on Turkish policy, internal conditions and warfare. The writer has spent many years in the English, French and German colonies in Africa, and is married to a Czech lady, both factors in an open-minded judgment.

His abandonment of the German cause was finally brought about by an episode in the Armenian tragedy in the capital itself. He and his wife had become accustomed to seeing bands of Armenian deportees arriving at the Police station under the escort of gensdarmes, but one day the lady passing by the building "heard through the open hall door the agonising groans of a tortured being, a dull wailing like the sound of an animal being tormented to death. 'An Armenian,' she was informed by the people standing at the door. The crowd was then dispersed by a policeman." Dr. Stuermer is emphatic as to the deliberate connivance of the German authorities at these bestial war measures, to which Enver's ill-fated Caucasus campaign was intended as the strategic complement. No less strongly does he insist on the short sightedness of Germany in thus alienating the most progressive and commercially prosperous element in the Turkish empire. In the matter of the Holy War fiasco he holds that Germany was largely duped by adventurers who received liberal bribes for the execution of fatuous intrigues which in some cases they did not even attempt.

On the other hand he considers that the various measures of reform initiated by the young Turks under German guidance are "characterized by modern exactness, clever technicality, and thoroughness of conception." It is curious that amid such measures as reform of coinage, national banking system, independent customs tariff, and internal colonisation, Dr. Stuermer does not mention the most important of all, viz. educational reform. The whole trend of policy, however, is not, he thinks, in the direction of permanent subservience to Germany, but complete "Turkification" of the country in all its elements. The Armenian massacres, equally with the development and resettlement of inner Anatolia by redistributing "the properties of persons who have been transported elsewhere", are steps in this direction, following the example of the Central Empires. Having failed in the attempt at *jihad* the Committee of Union and Progress have abandoned the line of Pan-Islamism, and adopted that of Pan-Turanism. They hope to unite the Turanian races, including themselves, the Tartars and Turkomans of the Russian dominions, the Magyars, and the Bulgars, (classed as "Slavic Finno-Tartars") in a League of co-operation and sympathy. Thus they are not only aiming to eliminate the Armenian and Greek element, but are also finally repelling the Arab and the Syrian, and invalidating the Ottoman claim of four hundred years to the caliphate of Islam. The introduction of further civil legislation, establishing for instance civil marriage, is aimed at the separate jurisdiction of the Greek and Armenian patriarchates which is based upon the difference between the personal law of Moslem and Christian, especially in the matter of marriage, but it also tends to supersede the authority of the Shariat or Canon Law of Islam.

The author gives interesting portraitures of the three leaders, Enver, Talaat and Djemal Pashas. His book was written before the Russian débacle, but it nevertheless, affords food for solid thought as well as vivid contemporary interest. What has the religion of Turkey to do with all these developments? And what is likely to be the future of Christianity in a nationalistic Turkey?

H. W. WEITBRECHT STANTON.

Perfumes of Araby. Life in the Yemen. By Lieut.-Col. Harold Jacob, C. S. I. Martin Secker, London. Emin Hindie, Sharia Al Manakh, Cairo. P.T. 35.

This book gives us in fourteen chapters pen pictures of Arab life and character as found in the Yemen. The book, the author tells us, "is no political sketch." It is a story in which he relates to the reader, with many learned quotations, (not always translated) his experience and intercourse with the natives of Aden and the hinterland thereof. Stories of *Jinns* (sprites or little devils), charms, omens, specifs, fatalism, the evil eye and saint veneration, the latter being the "bed-rock of the religion of Al Yemen," abound in the book. As you read you feel that the hardy hill-men and the sturdy dalesmen of the Yemen are steeped in a maze of superstition. It is true that through the teachings of Mohammed they no longer worship the "seventy and odd "deities of their old religious cult, nevertheless, they have multiplied charms, spells and omens which hold their senses in thrall as did the multiplicity of their gods in "the days of their ignorance."

"I regard the average Yemen woman," writes the author, "as distinctly chaste, and she deserves a better husband than she usually gets. Thrifty and devoted to her children, patriotic and brave, she will in the fight follow behind the firing line carrying in earthen pots the reserve of ammunition, and bearing water to quench the warrior's thirst."

In a chapter on healing called "Allah's Rope" many extraordinary specifics for disease are mentioned: "Branding is a very common remedy for local inflammation." . . . "A string tied round the big toe wards off rheumatism." . . . "The droppings of a raven are found handy for the treatment of quinsy and it is believed that the intestines of this bird, if administered in an agreeable form to a child, improves its memorizing powers." Etc., etc.

Perhaps the most interesting chapter is the one named: "The strength of the Hills." The Yemen is a hill-country, with fertile plains. The hills mount up to the heavens many thousands of feet above sea level. "Al Yemen," says the author, "has rightly been famed for the richness of its soil." . . . "The air the Hill-men breathe is invigorating." "The Hills are the best nurseries in which to learn to pray." The only picture in the book is given "by way of illustration" of this aphorism. It was this picture which attracted me to the reading of the book. It is a whole story in itself, a complete delineation of the relation of the human being to the God who made him in His own image. If there were no word of letter-press in the whole book and this picture remained between the covers and it were entitled: The Praying man, alone with God and His everlasting Hills, it would tell its tale and would in itself, be a "perfume".

The sublime scene which the picture opens to our imagination is among the mountains of Arabia. The rays of the afternoon sun, throw their soft light over the lowering sky. The mountains and their deep valleys are wrapped in the indefinite light of advancing night, like the evening of the first day when the earth was void. In range after range the mountains sweep away in their profound solemnity to the distant horizon, where their furthermost edges are tipped with a pearly line from the mysterious light fading into the beyond. It is the after midday hour—the hour of prayer, and in all that vast region no soul is seen save a solitary Moslem. There stands the stalwart believer in God, using his divested outer garment as praying carpet. His rifle is laid on the ground; his hands are crossed over his breast as one who prays, "Be merciful to me, O God." There stands the only human in that awesome scene, alone with God and His clouds and His mountains!

The picture is a true one of the Arab at prayer. It seems to me to be a picture in little of the need in these warring, terrible days—that the warriors, by praying and keeping their arms forever grounded, may yet bring the world back to God. Such as these are some of the thoughts engendered by a study of Colonel Jacob's picture, in publishing which and his interesting talks about the men, women and children of the Yemen he did well and deserves our thanks. He does not forget to mention the excellent work done in Yemen by Doctors Young and Macrae. He also tells how the British soldiers, by their good nature, win the respect of the Yemeni.

ROBERT WILLIAMS.

A History of India. By the late Captain L. J. Trotter. Revised Edition brought up to 1911 by W. H. Hutton, B. D. London. S. P. C. K. 1917. pp. 497. 10/6 net.

This is a large volume of nearly 500 pages, which aims at the ambitious designs of giving a History of India "from the earliest time to the present day." It is a revised edition brought down to 1911, with two final chapters on Lord Curzon and on the Durbar of 1911, added by the editor, the Archdeacon of Northampton, Fellow of St. John's College, Oxford, and Reader in Indian History. The writer of the greater part of the book, Captain Trotter, was born in 1827 and died in 1912. He was a great writer, especially of reviews on Indian subjects. The original book has seen two previous editions, one in 1874, the second in 1899, carrying the history down to 1898. The style is both concise and fascinating. For this reason, though it may seem hopeless to compress such a history into one volume, the book is never dull and the reader is carried on unweariedly from chapter to chapter. The spelling and the alliteration of India is on the whole wisely done, following Sir W. Hunter's rules and the Imperial Gazetteer professedly throughout. Words like Calcutta and Lucknow, which have by sheer custom won their place, are left in their usual but abnormal peculiarity, whilst almost all others are reduced to rule. It is impossible, however, not to question why such palpable breaches of rules are allowed to remain as "jung" for "jang", "Gofind" for "Govind", "Kutb" for "Qutb," "Moharak" for "Muharak," "Khabir" for "Kabir," "Kharim" for "Karim," "Punjab" for "Panjab," and several others.

The introduction gives a remarkably concise outline of the country, climate, peoples and religions of the great peninsula; and the first chapter deals well, though all too shortly, with the system of caste and the absorbing power of Brahmanism. In the central period both of the Mughal and other dynasties one cannot help longing for a little more time to pause on particular epochs, especially comparing the graphic accounts and details of De Bernier's & Tavernier's books. But it is an inevitable drawback to an attempt to give a complete history of all the periods that you cannot linger on any one however attractive, but must be hurried on to the next. Perhaps this is most apparent in the last few chapters, which have become in consequence hardly more than a bare record of acts of reform and advance with periodical setbacks. A few instances of a fuller discussion on some outstanding events would be a welcome variety and a proof that the author in hurrying over details has not done so from any real lack of knowledge or opinion. E. g. we could gladly bear with a little fuller account of the controversies which have raged round Warren Hastings & Hodson of "Hodson's Horse"; with more details of the typical influence of John Nicholson and Herbert Edwards; with a contrast of the policies of Lord Lytton and Lord Lawrence; even at the expense of the omission of some record of events. The undercurrents of political feelings are, intentionally we may suppose, left to be inferred from facts rather than discussed. So also the deeper drifts of moral and religious thought are hardly noticed after the first introduction. Still for its purpose, as a wonderfully concise history, written in a charming style, it is well worth its re-issue.

"G."

Armenia and the War. By A. P. Hacobian. Published by Hodder and Stoughton. London. 1917.

The author of this statement of Armenia's case writes with vigor, excellent style and, one must also say, prejudice. Perhaps, however, if we who criticise his violent championing of the cause of Armenian nationalism and his bitterness against the Turks and, to a lesser degree, against the European Powers who failed to restrain Turkey, had suffered as his people have suffered from massacre and worse, we would show greater narrowness and bitterness than he does. At any rate, it is well that his cause should be set forth to the British and American public. We may not approve the plan for reorganization that he presents; in fact because of the changed conditions in Russia it must be seen by all men now to be impracticable.. But all friends of Armenia and lovers of righteousness "endorse his plea as to the importance and the urgency of the question and the absolute necessity" that the coming peace conference give this martyr nation the chance for "life, liberty and the pursuit of happiness" that they have been denied under Turkish rule.

E. M. PUTNEY.

Le Salut au Drapeau published by La Mission Scientific du Maroc. 1915-16. pp. 147. Maison Ernest Leroux, Editor, 28 Rue Bonaparte (VI'). Subscriptions: Paris 25 frs.; colonies: 28 frs.; Foreign subscription 30 frs.

This is volume xxxii of *La Revue du Monde Musulman* which has during the war greatly decreased in size and variety of contents. An earlier contribution with the same title appeared in French and afterward in English translation, with the same object, namely, to collect together the expressions of loyalty on the part of Moslems in West Africa to the French Republic and her Allies. The testimonies of the loyalty of the French Mohammedans in this volume are each signed by the different cadis and chiefs in West Africa including Senegal, Faleme, Djoloff, Mauritius, Nigeria, Guinea, the Ivory Coasts, etc. There are numerous beautiful illustrations from photographs. At the end is a list of the men who have distinguished themselves and have received war medals, giving a short description of what they have done to deserve them.

S. M. Z.

The Future of Palestine. The Rebirth of an Ancient People. By A. M. Hyamson. London. Sidgwick & Jackson, Ltd. pp. 292. Price 10/6 net.

In this volume the Jewish author describes in detail the remarkable spiritual and material revival which Palestine has undergone in the past thirty-five years as the result of a Jewish immigration. Accompanying the material development of the country there has been the re-creation of a Jewish people speaking the Hebrew language in a Jewish land. Six short chapters deal with the history of Palestine under Roman and Moslem rule. There is also a brief account of the Crusades. But the author deals not with the past or present so much as the future of Palestine. We read at length of earlier and later colonization projects and an account is given of the Zionist Movement. The book closes with a roseate glimpse into the educational, economic and political future of Jews in Palestine after the war.

His references to Islam and Moslem rule are fair and sympathetic but he does not fail to show that the Turk has not befriended the Jew or developed his land in any way.

A good bibliography, careful index, accurate maps and numerous illustrations do credit to author and publisher.

Z.

Knights of Araby. By Marmaduke Pickthall. London: 48 Pall Mall, W. Collins Sons & Co., Ltd. pp. 381.

Those who have read Mr. Pickthall's earlier novel *Saïd the Fisherman,* will give this book a hearty welcome. It is a narrative of an Arab feud in the years 1066 to 1120 A. D. The author's desire has evidently been "to call the attention of the reader to the fact that Moslems, all those centuries ago, confronted the same problems which we face to-day; and made short work of them." He writes with sympathy as one who has lived in the East, yet he often idealizes Islam.

F. S.

Le Maroc: Géographie, Historie, mise en Valeur. By Victor Piquet. Paris. Librairie Armand Colin. pp. 464. 6 fr. 1917.

The contents are described by the sub-title. The first six chapters deal with the geography of Morocco. Chapter eight is devoted to the industrial resources. Part Two tells of the history of Morocco from the earliest settlers—the Berbers—up to the present time; Part Three deals with Morocco under the French Protectorate, the financial situation, public works and commercial possibilities. The historical sketch of the Arab invasion and of the Berber dynasties followed by that of the Sherifs from the 16th to the 19th century is interesting but the book is meagre in its description of the religion of the people. Although chapter 13 deals with the statistics of population the writer gives nothing regarding their social and intellectual life. The bibliography is very full and there are four maps. The table of contents, in the usual French style, does duty as an index. The author expresses the hope that France will develop her new colony and thus justify the annexation:

"Que le Francais n'aille pas au Maroc en dilettante inutile, en conquistador nourri de chimères, ou bien en illusionniste a la recherche d'une vie facile, mais s'y montre le travailleur dont l'effort, uni aux efforts de tous, peut seul aboutir a la conquête économique."

Z.

The Lure of Africa. By Cornelius H. Patton. 16 mo. Pp. 193. New York: Missionary Education Movement. 1917.

Most searchers after the picturesque in Africa leave out North Africa and the Moslems for they say that these people are too distinctly Arabic, in their culture if not race, properly to belong to Africa. Dr. Patton, however, in his very readable book takes two of the five pictures in his first chapter from Moslem Cairo and semi-Moslem Mombasa. Furthermore, two of his seven chapters are devoted entirely to Islam—"The Strongholds of Mohammedanism" and "Mohammedanism on the March." Study classes for whom this book was written, will get from this book not only a glimpse of the interest of Africa as a whole and its demands as a mission field but also an understanding of the present state of the great war which Christianity and Islam are waging in that continent for the mastery of its paganism.

E. W. P.

Croquis et Souvenirs de la Nigérie du Nord. By Isabelle Vischer. Attinger frères, Paris. Pp. 138. 1917.

Well described in its title as a succession of impressions and snapshots of this part of Africa. The writer is filled with admiration and love for the people. She came to Nigeria with her husband in 1912. The incidents of Mohammedan life ring true. The style is original, attractive and sometimes even poetical, while the illustrations and map add to the value of this brilliant sketch.

France et Liban. Défense des intérêts français en Syrie. By Ferdinand Tyan. Librairies Perrin & Cie. Paris. pp. 92. 1917. 1 fr. 50.

A sketch of the history of the Maronites going as far back as Charlemagne and their close connection with France is given as point of departure for a plea on behalf of closer relations after the war. In spite of the religious character of the Maronite government at the time of the separation of the State and the Church in 1905 the French Premier assured the Patriarch that France would remain faithful to her traditions.

There is a sketch also of the Druses and of their relation to the Maronites.

F. J. DUPRE.

"The Nestorian Monument in China." By Prof. P. Y. Saeki. S.P.C.K., London, 1916. 10/6.

Those who are interested in the beginnings of Christianty in China, will find in this book a mine of scientific information and novel suggestion. It contains brief introductory notes and prefaces by Lord Williams Gascoigne Cecil, Prof. A. H. Sayce, and the author,—three main parts dealing respectively with an Introduction (161 pages); the Translation of the Inscription (18 pages), and the Notes on the Text (64 pages); and in addition there are 22 appendices, all but the first being in Chinese, a Bibliography, and an excellent index.

The Chinese character for the names and terms throughout the book makes it doubly valuable to a reader familiar with the Chinese language.

One slight mistake on p. 225 should be noted, for the Jewish monument at Kaifenfu was erected in 1489 and contains an inscription of that date, as well as on the reverse face the inscription of 1512.

By far the most important section is the Introduction which occupies exactly one half of the book. In this possibly the most interesting question dealt with is the theory propounded accounting for the collapse of the Nestorian Church in China and the startling rapid disappearance of the Christians.

These at one time were both numerous and influential, and Nestorian churches were found in most of the important cities and towns of the Empire. The three main reasons given by Professor Saeki for this collapse are:

(1) Failure to develope and foster native agents;
(2) Detachment of the Mission from the main body of the home church after, and possibly on account of, the rise of Mohammedanism; and
(3) Too much compromise with non-Christian surroundings.

One would like to know whether Prof. Saeiki would consider failure to disseminate the Scriptures also as a reason for the collapse.

The question as to what became of the Nestorians in China is a most absorbing one, and the explanation given in this book that they became amalgamated with the Chinese Mohammedans one cannot but feel, after following Prof. Saeki's evidence, is the most plausible yet put forth.

He points out first of all that in an Imperial Edict issued 845 A.D. Nestorians and Mohammedans are grouped together, but Nestorians are mentioned first because they were the stronger and more influential body of the two. The persecutions aimed at both would tend to draw them together. The author says that "this absorption into the Mohammedan body might have been completed in the 14th century through the great persecution which Timur, the scourge of Asia," directed against both Nestorians and Mohammedans in China during the eighth and ninth centuries, but "twenty-one millions, or more, of Mohammedans in China at the beginning of the 20 century, is altogether too many to be accounted for by their natural and gradual increase in ten centuries."

"After Timur, do we find any Nestorians in China? No! but what we do find is the enormous number of 21 millions of Mohammedans. Why should there be so many Mohammedans and yet no Nestorians? This question no one can answer very easily. Our theory is that the stronger Mohammedan body swallowed up the weaker Nestorians.

"Unless that immense body of Mohammedans now in China is, so to speak, a metamorphosis of the Nestorians, who were so influential prior to the 9th century, what could have become of them?"

Incidentally the estimated Moslem population of China, given as twenty-one million, is interesting in view of the varying estimates given by different writers, but Prof. Saeki asserts in a footnote that "the general opinion among Japanese experts on the subject follows the estimate given here," and there is no doubt that the Japanese are at present more likely to have accurate information on this point than any others, not excepting even missionaries resident in China.

A corresponding opinion held by some that Chinese Jews were also absorbed by the Mohammedans is not touched upon by the author, perhaps because there is practically no evidence to support it as in the case of the Nestorians, the Jews having continued their religious existence to these present days, and decreased through the very gradual and prolonged attrition they were subjected to in their non-theistic enviroment. Although not only on any apparent scale amalgamated with the Mohammedans, there is much to show that the Chinese Jews have left a very deep impress on Chinese Mohammedanism, in those matters where the latter differs from that of other Moslem lands, in social and religious practices. One hopes that some day Prof. Saeki may have an opportunity of seeing the original monument, and of being able to answer one or two points of archæological interest. For instance, have the large characters at the top of the stone not been retraced and recut since the original carving? It not, then the stone has been remarkably well preserved. Then, too, regarding the little cross and its surroundings, which it is evident have not been retouched since the stone was first erected, Prof. Saeki points out that the cross is buttressed by a "Flying Cloud," which is very significant as an emblem much used in Chinese Mohammedanism to this very day, and that the cross "resembles that on St. Thomas' tomb at Meliapor in S. India," but he passes no remark about the flame of fire which forms the central point at the top of the cross. The most natural interpretation is that this flame of fire overshadowing the cross represents the Holy Spirit. I have in my possession a photograph of what purports to be the oldest Christian cross in India, dating back to the eighth century, and though the name is not given, possibly it is a photograph of the Christian emblem on St. Thomas' tomb. At any rate it represents an ancient cross, almost identical with that on the Nestorian moument, but above it is a Dove, in a position similar to that of the flame over the Nestorian Cross.

The value of Prof. Saeki's book lies in the fact that it brings together in a very readable form all the information available on the subject; that it gives the viewpoint of an oriental scholar skilled in the Chinese written character, and thus having access to all available Japanese and Chinese documents bearing on the question; and that it presents valuable deductions and theories, which throw considerable light on the practice and history of the earliest known Christian movement in China.

In addition it is excellently printed and the S.P.C.K. are to be congratulated upon publishing this valuable and interesting book.

Bishop William C. White.

Kaifengfu, Honan, China.

SURVEY OF PERIODICALS

I. GENERAL

The Caucasus: Its People, History, Economics and Present Position. D. Ghambashidze. *The Near East.* London. April 5, 12, 17. 1918.

A Pilgrimage to Nicaea. Mary A. Poynter. *The Near East.* London. October 19, 1917; February 22 and March 22, 1918.

II. SOURCES OF ISLAM IN ARABIA

III. HISTORY OF ISLAM UP TILL RECENT TIMES

Akbar's Land Revenue System as Described in the Ain-i-akbari. W. H. Moreland and A. Yusuf Ali. *Journal of the Royal Asiatic Society.* London. January, 1918.

An effort "to present as nearly as possible a complete view of the theory of the land revenue held at the headquarters of Akbars administration and the practice of which was prevalent (but not universal) in the heart of the Empire, the plains of North India from Sind to Bihar; we find it also less fully established in Malwa, Ajinir and Gnjerat." . . . "The administrative ideal is to be found in the regulation or zabti system under which individual cultivators were in direct relations with the revenue officers, while the functions of these officers were so paid as to facilitate superior control."

The Emirate of Mecca Under the Turks. *The Near East.* March 8, 1918.

A study of the relations of London. Turkish authority in Arabia from the 16th century to 1916.

IV. KORAN, TRADITIONS, THEOLOGY, ETC.

V. RELIGIOUS AND SOCIAL LIFE OF ISLAM

Native Education in the Northern Province of Nigeria. Judd. *Journal of the African Society.* London. October, 1917.

A paper read before the Society in July, 1917. (Also reprinted in *The Lightbearer.* London. March, 1918.)

A Moslem View of Marriage. Miss M. Reeves Palmer. *Egypt General Mission News.* January, February, 1918.

A summary of a series of articles on marriage written by a Moslem in the Cairo Moslem paper for women, *As-Sufur,* May and June, 1917.

La Guerre et Sa Femme Muculmane d'Algérie. Réné Payot. *Journal de Genève.* September, 1917. (Also reprinted in *The Women's International Quarterly.* London, April, 1918.

An account of the effect of the War on the Woman's Movement among the Moslem women in Algeria.

Through the Eyes of a New Comer. Miss Constance E. Radwick. *Blessed be Egypt.* London. April, 1918.

A statement for the need for Arabic Christian literature for children in Egypt, both for those who have a Westernised schooling and those who are taught only in Arabic and the ways of old.

VI. POLITICAL RELATIONSHIP

The Russian Débâcle and the East. Lieut. Colonel A. C. Yate. *Nineteenth Centry.* London. May, 1918.

A discussion of the prospects of the Pan-Turanian Movement, including the possibility of a revolution of the Mohammedans in Western China and the emergence of a Central Asian Empire carved out of Russia and the Turkestans.

Islam and the War. Sir Valentine Chirol. *Quarterly Review.* April, 1918.

A discussion of the effect of the War on Islam and especially of the failure of the jehad and Pan-Islamism. Some account is given of the Pan-Turanian Movement, showing how closely its aims and methods are modelled upon those of Pan-Germanism. "The collapse of Russia undoubtedly opens up to Pan-Turanianism unexpected possibilities of political expansion . . . and out of the welter in Russian Central Asia there may emerge a Mohammedan revival which would draw both the nomadic tribesmen and the sedentary population of the Khanates within the orbit of Turkish nationalism. The effects might be felt in Afghanistan itself. . . . The position of the Middle East may thus be modified to our disadvantage and open up even the borderlands of India to Turco-German aggression. But the alliance between Pan-Germanism and Pan-Turanianism can hardly be permanent. . . . Turkey cannot hope to ride both horses, Pan-Islamism and Pan-Turanianism at the same time."

Bolo and the Ex-Khedive. Sir M. McIlwraith, K. C. M. G. *Fortnightly Review.* April, 1918.

An account of the part played by the Ex-Khedive and his satellite Saddik in the Bolo negotiations.

An Egyptian Reformatory. Coles Pasha. *The Near East.* London. February 22 and March 1, 1918.

The Work of France in Morocco. T. M. MacLeod. *Journal of the African Society.* January, 1918.

A lecture based on French sources given at a meeting of the Society, November 2, 1917.

"Tang Nafuskh" and "The Red Bread of Honour." Lieut. Colonel A. C. Yates. *Journal of the Royal Asiatic Society.* January, 1918.

Gives 140 lines, with the English translation, of a Baluch ballad of about 1000 verses written some 75 years ago by Didu Domb of Kahan on Major Clibborn's expedition against the Marris in 1840 and found recently by E. A. C. Rai Bahudur Diwan Tamiat Rai.

VII. HISTORY OF MOHAMMEDAN MISSIONS

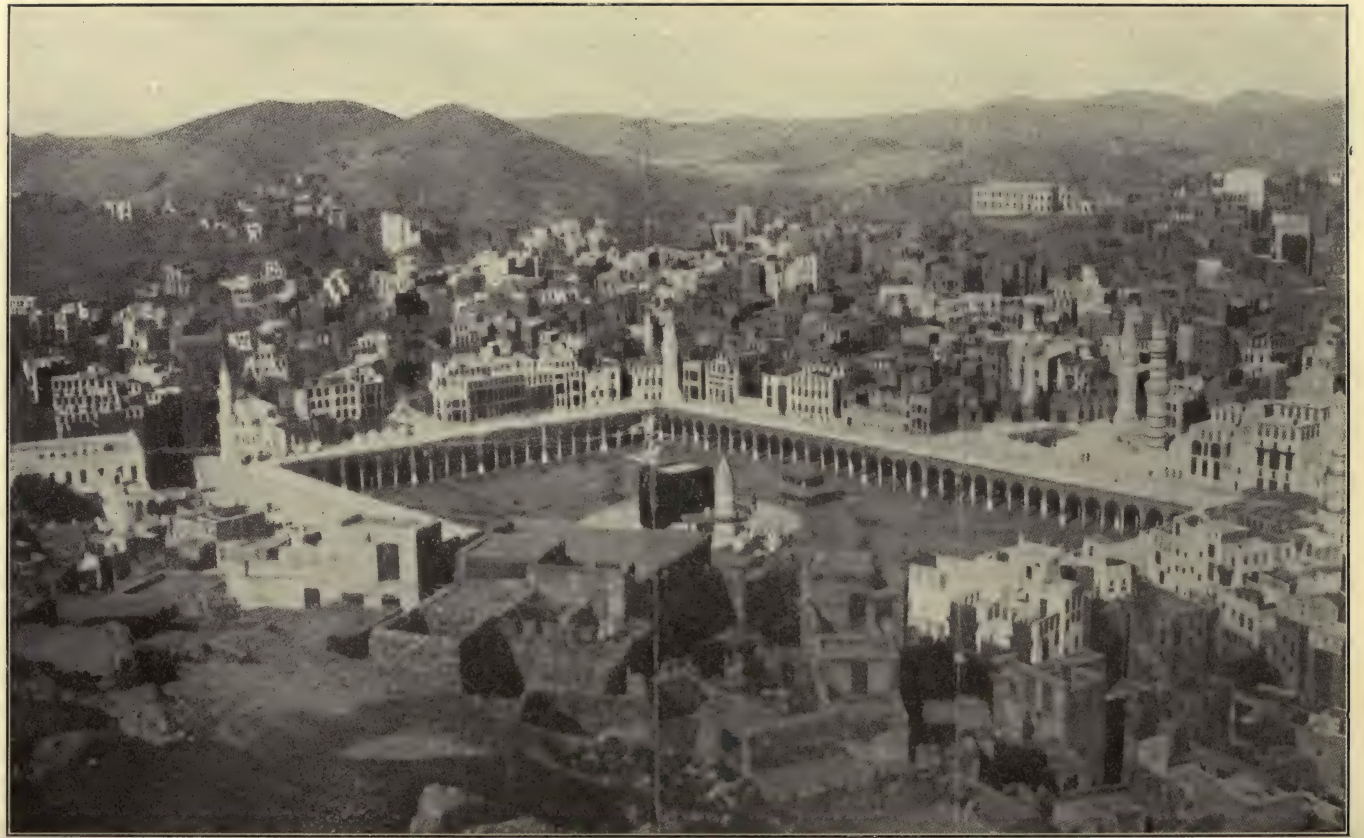
American Colleges in Turkey. Rev. Jas. L. Barton, D. D. *Student World.* New York. January, 1918.

An account of the effects of the War on the several American Colleges in the Turkish Empire. "While there has been some manifest attempt to curtail the work of American intitutions, they have suffered most from economic conditions, from the military demands and from the attack of the Turkish Government upon non-Moslem subjects."

VIII. APOLOGETIC, ETC.

Translating a Great Book. A. T. Upson. *Blessed be Egypt.* April, 1918.

Describes the work of translating, "The Fact of Christ," by Professor Carnegie Simpson into Arabic for readers of the Near East not necessarily Christian. "This book met with an instant demand and I have already had personal interviews with four of the chief Bishops of the Coptic Orthodox Church, who gladly accepted bound volumes. I have also presented copies to several pastors and to 21 theological students of the American Mission."



Bird's-Eye View of Mecca, the Religious Capital of Islam and the Temporal Capital of the New Kingdom of Arabia

THE MOSLEM WORLD

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EDITORIAL

THE MOBLIZATION OF PRAYER

Among the by-products of the present war may be reckoned a return to the use of the military vocabulary, which timid friends of missions and ultra-pacifists toward the non-Christian religions deprecated in the days of peace. The use of military terms, however, goes back to the apostles. They borrowed their vocabulary from the arena, the battle-field and the Roman camp. Face to face with the non-Christian world, Paul wrote, "We wrestle not against flesh and blood, but against the principalities and against the powers, against the world rulers of this darkness". He spoke of the whole armor of God. To him missions was a warfare, not a parliament of peace. Our hymns breathe the same spirit. The soldiers of Christ arise, gird on their armor, stand fast, hold the fort, or march to victory. They do not call for compromise with the foe, but expect unconditional surrender of individual hearts to Christ. They are unwilling to divide empire with any other human leader—Christ must have prëëminence in all things. His kingdom is not only without end, but without frontier.

Nevertheless, the weapons of our warfare are not carnal, but spiritual. The only sword that counts is the sword of the spirit. The patience of the saints to which our attention is called in this number of the quarterly, is the patience of unanswered prayer. In the present crisis throughout Moslem lands, especially in North Africa and the near East, we need not so much an increase of workers, better equipment for Christian institutions, or larger gifts in the treasury, as the moblization of spiritual power through prayer. Without this superhuman leverage the missionary load will never be lifted. Without intercession, human hearts will never yield allegiance to Christ and turn their backs on Mohammed. The war has taught us the lesson that we can best advance on our knees. "Without question," says J. Lovell Murray, in his new book 'The Call of a World Task', "the supreme need of the hour in the world campaign of the church is the mobilization of our prayer resources. Never was the call so urgent to pray for all rulers in Moslem lands, that in their desire for toleration, Christian rulers may not support Islam, but be loyal to the name they bear. We need to pray with new fervor for Palestine, Syria and the peoples of Asia Minor, that under the new governments being formed they may enjoy freedom and mercy. What a glorious opportunity the work of relief under the Red Cross and other agencies affords for the ministry of intercession. The Moslems of Mesopotamia and Turkish Arabia are conscious of a new freedom. Shall we not pray that it may also be a new day of hope and the dawn of spiritual liberty for these millions?

Never was there a greater need for sympathy than at present toward Persia, Russia and Central Asia, suffering not only the horror of war, but the internal confusion of anarchy. There is one agency that can reach beyond the frontiers of these lands, an agency accessible to all, potent beyond our imagination—the power of prayer. Present conditions in Malaysia, and in India, not to speak of Nigeria and Egypt, are a challenge to the church. The moblization of prayer in these lands and for these lands may lead not only to spiritual revival, but to decisions for Christ on the part of hundreds and thousands. The Moslem world has been shattered. The fire, the earthquake, the tornado have done their work. Shall they hear the still, small voice of God's spirit after it all, because of the outpouring of sacrificial life and constant persevering prayer?

To mobilize is to put in a state of readiness for active service. Shall we not stir ourselves up to take hold of God in this supreme crisis for the world of Islam?

S. M. Zwemer.

THE PATIENCE OF THE SAINTS

I have in my possession a small but very much valued book. It is a copy of the form of prayer which we used at the Theological College where I was trained. The principal of that college gave it to me as I was leaving to be ordained a Deacon, more than twenty-one years ago. On the front page, after writing my name and his, he added the Greek words in the ninth verse of the first chapter of the Revelation of St. John the Divine: "Your brother and partaker with you in tribulation, and in the kingdom and patience which are in Jesus." At that time I had no idea that I should ever take part in missionary work. It seemed that my call was to a particular kind of ministry amongst the men of my own country, and I remember the principal explaining that these words apply primarily to missionaries, but that they should also be true of all ministers of Christ. Circumstances led me, after less than three years in England, to India, and I began my work in the East under a man who at that time was one of the best known of missionaries to Mohammedans—George Alfred Lefroy—who had just been called from his work in the Delhi Mission, to be Bishop of Lahore. Contact with such a person could not but help to inspire one with a desire to bring the message of Christ to Mohammedans. Personally I have had very much less to do with that work than I might have wished, still, I have at least been able to follow the work sympathetically and to notice points in it. And so, not with a view to instructing those who have worked long and well in the field, but rather to help if I may, those who are looking forward to their life's work in bringing the Gospel to Moslems, I would like to draw attention to one such point—the patience of the Saints.

The "Patience" of the Saints to which reference is made in six different passages in the Apocalypse is primarily the Patience which the Saints show in times of persecution. In the opening chapter and in three of the Letters to the Churches, the patience of the saints is commended. Later on we find the patience of the saints in connection with the general apostasy (Chap. XIII) when the Beast fights and is allowed to overcome the saints. Here the warning is given not to resist the persecution of the Anti-Christ. In the next chapter "here is the patience of the saints" follows the account of the torments which God puts on those who have worshipped the Beast. In the great struggle with the world-power lay the Church's opportunity of working out her salvation through patient enduring in well doing. She would first suffer patiently when God allowed the persecutors to torment her, and later when He arose and scattered His enemies, her patience and faith would be seen to be justified.

There are some of our fellow Christians in Moslem lands at the present time to whom is allotted the same hard task. Think of the Armenian Christians during the last few years. Think of any Persian or Afghan who is won to the faith of Christ and confesses Him in his own country before men. In such cases the Christian of this century has a power *against* him as tyrannical and merciless as the power which in the first century bade the early disciples offer sacrifice to the emperor. The age of the martyrs is not past yet. To us who live in safety it should be an inspiring thought to remember those who even now are ready to suffer the loss of all for Christ's sake. And of no people is that more true than of converts from Islam who live under Moslem Rule. The "Patience of the Saints" is a stern reality still.

But most of those who go out from Europe or America to bring the good tidings of life to Moslems are free from the extreme form of persecution which besets many a convert to Christ. Threats of violence are seldom uttered against them: their work goes on with a regularity far different to that of an evangelist in Symrna or Ephesus in the first century. Is then "the Patience of the Saints" a quality of which they have no need? Assuredly they need it. They not only need it for the sake of their own souls, but also there is no quality which is more necessary for, and brings more success to, their work for the Master.

First on beginning work in a Mohammedan country patience is needed in learning the language of those to whom they bring their message. Many who are filled with zeal for the conversion of souls find great difficulty in learning a new language. From such an one patience is demanded from the first. Much can be done to help beginners both in the study of the grammar and structure of the language before leaving home, and on arrival in the field by the language schools, which, thank God, are being opened in many places. But even with those helps most of the work must be done by the learner himself in patient industry. The exact intonation must be studied carefully, the grammar has to be learnt accurately, the idioms of the new language, so different from those of any European language, have to be observed. Whatever be the method, one thing is essential—*patience.* Then there is the learning of the method of thought of the race whose language is being spoken. It is here that idiom becomes so useful. Even from the broken English of men beginning to learn our language, much help can be gained, for their mistakes which seem so grotesque to us, are merely the literal translation into English, of their own idioms. Such errors, while they impress upon us the idiom of the foreign language, should make us careful and humble, for probably we are using expressions just as foolish when we begin talking in their language. So there is the necessity in the careful learning of the correct idiomatic use of the language, of Patience.

And during the time that the learning progresses, there comes the feeling of the strangeness of the new country and climate, and the wonder whether one will ever get used to it or be of any value. And when the happy day comes that the new comer has grasped something of the intricacies of the language and has got over the strangeness of the country and the many things which irritate at first, it is with great joy that he feels he is able really to begin work. And then he finds that the thirst of souls for God—although really a true one—is quite different to what he expected. The non-Christian soul at times seems entirely indifferent to his own salvation, or, as often is the case of Moslems, arrogantly certain that his salvation is already assured and that the Christian message is foolishness. Again the Saint (and the term must be used in the wide New Testament sense of a 'Christian') has need of patience. Did he himself always realise the pre-eminent importance of spiritual things even as they concerned his own soul? And yet God dealt with him patiently. Why should he himself not be just as patient with others. Yes, and this patience will not only be necessary with those outside the Christian Church but also in dealing with those who have already given up much for Christ, but who are still open to the assaults of Satan. Their temptations are not the same as ours: at times we do not understand the difficulties. If we are to be of real help to them we must very carefully try to see their point of view and their difficulties so as to raise them again and not merely depress and harden them by denunciation. Here too is the necessity for *the patience of the Saints.* Scolding or irritation will never be effective. Patience must have her perfect work.

And how productive of spiritual results is this patience where the Saints can show it? I would like to take three instances, one of general attraction towards Christianity, and two of definite conversions. In 1901 I had the privilege of paying a visit to Muscat, in Arabia, to see the grave of Bishop French, who, after many years of devoted and successful life in India, went to Arabia in his old age, and after some months spent in Muscat, succumbed to the heat of that barren spot. On my return journey I met an Arab trader who had seen Bishop French during the months he had spent at

Muscat. He had a very high regard for him. He did not mention his great learning or his marvelous industry or even his simplicity of life. What struck him more forcibly than these was that when the blackguards of the bazaar came about him and abused him he never lost his temper or replied angrily. Here was the Patience of a Saint: and even a man who still retained an alien faith could not but be deeply affected by it.

Then again among our converts from Islam in North India there is one whose conversion was more due to patient love than to anything else. Ahmad Masih (as he now is) was in his Mohammedan days brought to Delhi to controvert the teaching of Dr. Lefroy. The public disputations between the two were many, and as a result, the Mohammedan controversialist began to see that Christ and not Mohammed was the true Prophet and the only bringer of salvation, and after a long and severe struggle he was baptised and began work as a preacher of the Gospel which at first he had opposed. As one reads the story of the long controversy, and of his conversion, and subsequent fall and restoration, there is one point which comes out clearly. The intellectual power and earnestness of Dr. Lefroy were the primary means of bringing conviction of the truth to Ahmad Masih; but they were not enough. The power which brought him to a confession of Christ and to what was possibly even harder, to repentance and humility, after his fall, was the unceasing care of the missionary for his soul. Here was the patience of the saints and it was just that patience which was most effective.

A third instance is that of Maya Das, now gone to his rest, but for long (as I have heard two Lieutenant Governors say in private conversation) a most trusted servant of the British Government in the Punjab, and the head of a Christian family which holds a leading place in that Province. The story of his conversion is told in the lives of Bishop French and Rowland Bateman. It is as follows: When he was a lad of sixteen he heard Mr. Forman, the American Presbyterian missionary, preaching in the bazaar. He was speaking of the attractiveness of Jesus as a great argument of Christianity. But a man across the way, exhibiting a performing monkey, had gathered a far greater crowd. The sharp young lad was quick to notice it, and by some shrewd remark about the relative attractiveness dispersed the missionary's audience. Before departing to search new hearers, the preacher laid his hand kindly on the lad's shoulder and just said "Yes, you are very clever, but there is something more in this than you *yet* understand." The boy was greatly struck by this display of gentleness and next day went to watch the missionaries' compound. Mr. Newton was preparing to go out to preach, and through the bad work of a cobbler, a box quite full of useful crockery, which he was loading on a camel, fell to the ground and was completely broken, compelling him to postpone his journey altogether. But he did not lose his temper over the mishap. And so the lad went home to ponder his experience, for there was more in it than he yet understood. He joined the American Mission in Ferozepore and in 1871 after a great struggle—physical on the part of his opponents as well as spiritual—he was baptized, his mother weeping bitterly over this loss of her son.

But his difficulties did not stop at his baptism: in fact they increased ten-fold. His wife was a bigoted Hindu and so he had not told her of the coming change. But the fact of his baptism could not be kept from her and at once she went into a fury, threatened to kill herself, and made his life unbearable. Under pressure from her and his mother he apostatised and went to Hardwar on a pilgrimage to wash his "sin" away in the Ganges. The case seemed hopeless, but it was not so. Maya Das had great trouble of heart, knowing the wrong that he had done, but he kept to his Hinduism. Yet as he himself wrote later, God had prepared a special means of saving him. "After much effort and entreaty many friends had become hopeless about me, but the much beloved and revered Padri Bateman Sahib had not even now let me go, though in those days I would not meet any Christian. Padri Bateman Sahib continually sent me letters and eventually I promised that I would see him. So in the hot weather, starting from Ludiana on a camel at midnight this dear sahib came to me. When we met he embraced me and we both shed tears and prayed to God, and from that time came a change of heart."

There is a relic of that time—an envelope addressed to Maya Das in Ferozepore by Rowland Bateman, with the endorsement "If the addressee cannot be found, this letter is to be returned to the writer, Rev. R. Bateman, and not to be opened." Then close beneath, the statement by the Postmaster of Ferozepore: "the addressee has gone on a pilgrimage to the holy Ganges." This meant public apostasy. There are two brief notes on the face of the envelope: "Alas! Alas! R. B. Just received 5/10/71" and later a thanksgiving "Glory, Glory! Saved, Saved! 28/10/79."

There is one point which comes out very clearly all through that troubled spiritual history of ten years—the patience of the Saints. This it was which first attracted Maya Das to Christ and this eventually brought him back to His feet in penitence, to be from then to the end of his life a most faithful disciple. Is it any wonder that Maya Das showed just the same patience when attacked by a zealous Mohammedan, Fath Mahommed (Victory of Mohammed) and by that same patience won him to Christ so that in deed as well as in name he became Fath Masih—the Victory of Christ.

I do not think that any missionary, and especially any missionary to Islam, could at the end of his work wish for any greater praise to be written over his grave than these words "He never lost patience."

ὧδέ ἐστιν ἡ ὑπομονὴ τῶν ἁγίων

ὧδέ ἐστιν ἡ ὑπομονὴ τῶν ἁγίων

HERE IS THE PATIENCE OF THE SAINTS.

C. J. SINGAPORE.

WHAT CHRISTIANITY MAY ADD TO ISLAM*

The fact that one-seventh of the human race professes Islam not only warrants but compels a careful study of the vital elements in the religion which Mohammed proclaimed. Islam is not moribund or quiescent, but aggressive. Its adherents are devoted, even fanatical. It has gripping power over the human heart, it sways innumerable lives along channels which are by no means those of least resistance, it manifests a real vitality. Christianity cannot brush Islam aside, but must prove that it deals more satisfactorily with the universe. It is a duty of the missionary to Moslems to consider how Christianity may best be presented to them so that it may enlist their devotedness and their faithfulness and offer the richer life of the spirit through fellowship with the divine to which Islam scarcely aspires. First of all he may well consider what Christianity has to offer to the Moslem.

(1) *An Emphasis Upon the Ethical Character of God and Upon the Real Nature of Sin.*—It is one of the great glories of the Hebrew people that in their religious thinking they came to regard Jehovah, their God, as a Being essentially moral, supremely holy. This emphasis on the ethical character of God has not taken place in any at all comparable degree in the Allah of the Moslems. Good and evil for Islam are left in an ambiguous position. At one time they may be treated as though they were realities in themselves, but at another time they are made entirely dependent upon the will of Allah. In the theology of Islam it is explicitly declared that good is what Allah states to be good, and

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*** This article is a reprint by special permission of pp. 77-89 of the Report of a committee appointed by the Board of Missionary Preparations on "The Presentation of Christianity to Moslems." See the review of the Report in this number of our Quarterly. We trust that this extract will whet the appetite for a thorough study of the entire report which is positively invaluable to every worker in the field. Ed.**

evil what he states to be evil, and to assign an essential existence to good and evil is heresy. Islam goes beyond even the most extreme historically Calvinistic teachings in asserting that "Allah leads astray whom He wills," and that "there is no necessity upon Him to do that which may be the best for the creature." Christianity needs to make clear to the Moslem mind the essential inconceivability of such a position with regard to a being who can be called God, and while asserting the absoluteness of the will of God it must assert also His holiness, justice and truth. The missionary will grasp any opportunity to develop in detail the Christian conception of our just and merciful Heavenly Father. He will undoubtedly encounter theological subtleties in opposition, but he will likewise find a response in many a Moslem mind.

The assertion of the ethical character of God makes necessary the consideration of sin as a fact in the world, however it may have entered the world. The missionary will probably discover that the Moslem is inclined to accept the fact of sin and of sinfulness in man as something that is there and cannot be helped. This is because for him sin is a part of the created nature of man, "Man that is created of clay, how can he be aught but sinful?" The story of the Fall, however interpreted, has undoubtedly had large ethical value in Christendom by reason of its assumption that sin did not inhere in the first creation. Whoever discusses sin with a Moslem should acquaint himself carefully with the Moslem doctrine of the *nafs,* which is practically equivalent to our "flesh,"[1] which must be subdued and brought into acquiescence with and rest in the will of God. This is analogous to the moral and spiritual transformation on which Christianity insists, and will serve to open the way to a helpful discussion of the real nature of sin.

(2) *The Conception of a Mediator Between God and Man.*—It is a striking paradox in Islam that its theology labors to make God really unknowable to man, while its religious faith and experience assert that God reveals Himself immediately to every man who turns towards

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[1] **Macdonald: "Religious Attitude." Lecture 8.**

Him. To the devout Moslem those two declarations seem irreconcilable; but Christianity seeks to break down the theological conception of an absolute God which fosters the first conclusion, and, by developing the Christian Trinity and the mediating work of Christ as a part of that Trinity, gives a reasonable basis for the second. Again, the second, the religious attitude, is in constant danger of passing into a pantheism in which the individual loses his entity in the Divine. But the Christian teaching of the spiritual union of the believer with Christ, even while fully retaining his own identity is a real solution. The yearning of the Modern mystic for absolute contact with his Lord can be satisfied, and yet the personality of both can be saved. On the theological side, also, Islam has tended towards pantheism, because of the emphasis which it has laid upon the unique reality of Allah. The world of created things has, in consequence, tended to be regarded as an unreal, passing show. But the proper teaching of the Christian doctrine of the Trinity sets forth a God who is imminent in his creation, but does not absorb it.

(3) *The Thought of Man as Made in God's Own Image.*—In the Christian doctrine that man is made in the image of God there is implied the possibility of man, approximately yet sufficiently, knowing God. This is essential to all Christian thought and may well be emphasized with Moslems. But the missionary should also know that mystical Islam teaches the same doctrine which has been crystallized in a tradition put into the mouth of Mohammed. "Man was created in the image of Allah" (*fi sūrati-llāh*). This, of course, is in flat contradiction with the doctrine of the Difference as that doctrine is commonly stated by the theologians. Mystics, however, reply that the Difference only affects the essence of Allah, his *dhāt* which is absolute and unconditioned, while that of the creature is finite and conditioned.

(4) *The Brotherhood of All Men and the Fatherhood of God.*—With reference to those distinctive Christian teachings, also, we encounter another conflict between Islam's theory and practice. Theological and legal

Islam, on the basis both of the Koran and of tradition from the prophet, entirely reject the idea of the brotherhood of all men. Scholars argue that men are either Moslems or not. If they are Moslems they are brothers, otherwise not. True friendship even between Moslems and non-Moslems they declare to be explicitly forbidden. On the other hand, the mystics of Islam accept and reiterate the brotherhood of men and even the equality before Allah of the different faiths. When this last stage of conviction has been reached, the mystic, of course, has ceased to be a Moslem, but it is exceedingly difficult to state where this stage really begins. A similar situation holds with reference to the idea of the fatherhood of God. All Islam, theological and religious, refuses to use the terms "Father" and "Son" of God and man, but devout Islam, while not using these expressions, practically implies them, and describes a relationship between the believer and his Lord that closely resembles that of Christian sonship. The equivalent for these terms in all Islam are the words slave and master (*'abd* and *rabb*). Even the thoroughly devout Moslem feels no difficulty in describing himself as a slave of Allah, just as Paul described himself as the *doulos* of Christ, meaning in both cases to indicate the acknowledged, absolute right of the Master to deal with his servant as may please Him, with, at the same time, a full reliance that that dealing will be kindly, loving and just. But for all this, and however the mystic may try by devout legend and exegesis to put religious meaning into those words, the average Moslem does not think accordingly.

Yet it is striking how the Johannine doctrine of sonship attracts the Moslem mystic. In spite of all his theological objections to the use of the terms "Father" and "Son" and although they are under the ban and unused by all Islam, theological and religious, it is precisely the Gospel of John with its teaching of the uncreated Word which most of all appeals to him. Through its explicit teaching of a universal brotherhood and of the divine Fatherhood he finds expression for conceptions which have been long and deeply felt.

When, then, a Moslem has reached the conviction that all men are brothers and that God is the common Father of all, he will be ready for self-scrificing service to mankind as a whole and will cease to be indifferent to all but fellow Moslems.

(5) *Freedom of Life Under the Gospel.*—When general revivals and individual conversions occur in Islam—and they have occurred and do occur often—they are almost always inspired by fear of the hereafter. It is even true in the case of the mystical theologians of wide and deep religious experience that they have at first been driven to devotedness by the fear of hell and have, thereafter, felt constrained to live a life apart from the world in order to be able to retain their religious attitude. Of course, there are many sincere , devout Moslems who live in the every-day world; but a profound religious experience in Islam does not generally send the recipient back into the world to live there and to do his part in it, but rather seems to warn him to separate himself from all that is not specifically and clearly religious. The believing Moslem who lives and works in the world may be said to hold his faith in a more formal way. The dervish fraternities, it is true, recognize the claims of this world by admitting tertiaries, who live and work in the world and yet are furnished by their fraternity with the means of devotion and of occasional retreat. Notwithstanding this device, the division in Islam between the things of this world (*ad-dunya*) and of the world to come (*al-ākhira*) is deep and broad, and the pious meddle with the first only at the risk of their eternal damnation.

To those taught to accept this distinction the Christian conception of the perfect freedom of the service of Christ comes like a breath of fresh, cold air. For in spite of the appearance in Christendom of these same phenomena, the reasonableness of Christ's religion has never been long held under such bonds. The life of Christ in the Gospels, and especially in the Synoptics, with its healthy contact with all sides of life and its solutions, reasonable and yet deep-cutting, of the recurring problems of life, makes this freedom perfectly evident. The mere reading of the Gospels establishes the true significance of the "Kingdom of Heaven." There have not, of course, been wanting in Christendom similar tendencies towards separating the two worlds, but they have not dominated Christian thinking.

(6) *Freedom of Scientific Investigation.*—A student of the history of Islam is forced to note that time and again Moslem peoples have experienced renaissances of culture, literary and scientific, which have never endured for very long. They have always had a certain forced character and have usually grown out of the favor of ruling princes or of dynasties. The great example of this is, of course, the period under the early Abbasids, but they arose also under the Fatimids, and under the Spanish Umayyads. Yet Islam has never been able to show any definite thread of progress, one period leading to another, all being a part of a steady forward drift.

The reason for this regular stoppage of such revivals is not entirely plain. It has been sought at different points. Many have explained it by the predestinarianism of Islam. But Protestanism a century ago was quite as predestinarian in its theology, without abating its intellectual life. There is, however, a distinction to which religious Islam has always held, and which may in part be an explanation. It is that between useful knowledge and a knowledge which cannot at once show a practical purpose. By useful knowledge Islam means that which is useful either for this world or for that to come. Its utilitarianism has therefore a wide scope, but it is still utilitarianism. If a Moslem cannot show to himself that a study or task or sport produces specifically useful results, either for his life here or for his eternal salvation, then it is held to be better for him to leave that interest alone. This does not mean the complete avoidance of play or sport, because diversions can be justified on the ground of health or of relaxation, but it does mean that the merely interesting, the pursuit of disinterested curiosity, should not be cultivated. In consequence, all scientific investigation has to justify itself to Moslems by the immediate production of some useful result. The early criticism in America of Benjamin Franklin's experiments in electricity was exactly Moslem in type. No Moslem investigator, however, seems to have hit upon Franklin's reply, "What is the good of a baby?" The scientific babies of Islam have been all too few. The Moslem philosophers and scientists of early centuries were often good pupils, learning eagerly from the Greeks and Indians, but they seldom added anything to what they learned. Mediæval Europe undoubtedly owes them a debt, as the first link with the civilization of the Greeks, but not for anything which they contributed of themselves.

In contrast, the practical working of Christianity has been clear. Christendom, despite its occasional narrowness, has never really handicapped intellectual life or scientific investigation. When European civilization made its fresh beginning with the Renaissance, intellectual life was fostered on all sides by the Christian Church. There have been conflicts between so-called religion and so-called science, but Christendom has always recognized that the world is a subject for study in the most absolute sense, and that it is man's duty to seek to fathom its mysteries, and to make ever clearer its workings as those of God. Islam, on the other hand has tended to admonish the faithful to take that which Allah sends to them without considering it too carefully. The world for Islam is the mystery of Allah; He only knows it and can know it and it is better for mankind to avoid too curious investigations. In this one respect Christianity has a vital message for the best minds of Moslem countries.

(7) *The Right of All to Education.*—The natural result of the tendency described in the preceding section has been to limit technical training to the narrowly useful, and intellectual training to theology and canon law. Consequently the secular sciences and their technical applications have been gradually crowded out of Moslem higher education and reduced to the standing of arts and crafts. Still more serious has been the fate of primary education. Centering around the study of the

Koran, often in a purely mechanical fashion, primary training has placed all its weight upon the training of the few boys who have been likely to go on to university studies, that is, to become theological or canon lawyers. The great mass of children who look to no such distinction have been neglected. Their intellectual discipline and the development of their powers seem never to have appealed to the Moslem mind. The conception that the intellectual progress of a people depends on the intellectual stimulus of the masses from whom the leaders must come has played no part in Islam. There is no trace in Moslem literature of the conception of the essential dignity of the village school. Rather the schoolmaster is always a butt for ridicule. It is true that Islam has always honored the learned man, whether a university teacher or a private scholar, but it has never honored either the life of the common school or its teacher. In consequence a snobbish spirit prevails among the learned. Like the old Pharisees they say, "This people that knoweth not the law is accursed." Christianity has a mighty appeal to the popular mind in Moslem lands through its demonstration of the right of all to education and of the fundamental importance of the primary school.

(8) *The True Place of Womanhood in Life.*—The woman problem in Islam goes much deeper than any question of polygamy, concubinage or divorce. It begins with the attitude of Mohammed himself towards women, and works itself out practically through the application of the doctrine of the imitation of the Prophet. Mohammed's attitude to women was frankly sexual. This set a tone for his followers, and even stamped indulgence with religious approval. In consequence even asceticism in Islam has not been extended to sex and the place of women in Islam has been hopelessly compromised. The first generations of Islam witnessed an outburst of sexualism; even the decent reserves of language which existed in the old pre-Moslem poetry vanished after Mohammed's day. Early Moslem writers noted this fact with regret and speculated upon its cause. But there can be no question that the real cause was the personal

example and influence of Mohammed. This fundamental question of morals is one of the most serious problems that modern Islam faces. Some Moslem apologists have been driven to the curiously inverted conclusion that in this matter Mohammed is not to be imitated, because, as a prophet, he was not bound by ordinary rules.

It is hardly necessary to stress the contrast of the Christian position which recognizes that women are people among people in the world, not existing simply because of and for their sex, and that they should contribute their distinctive share to social and to public life. The missionary cannot lay too great emphasis upon the education of girls. If true wives are to be provided for the young men of Islam, it can only be done by educating the girls. Otherwise whatever education may be given to boys will be almost eliminated in social and family respects by the hampering and degrading influence of their uneducated wives. A very great part of the continuity of a civilization and perhaps the deepest and most essential part is carried by its women, and until the Oriental woman knows herself and has found her proper place, Oriental civilization will be crippled and discontinuous.

(9) *Christianity and Childhood.*—Islam teaches that all children are born Moslems, but afterwards their parents pervert them. This is expressed in a tradition from Mohammed: "Every infant is born on God's plan, then his parents make him a Jew or a Christian or a Magican."[1] This tradition has led to interminable discussion among theologians and canon lawyers, but religious Islam has accepted it as meaning practically that "children are of the kingdom of heaven." What they really understand by this is that Islam is the natural religion and that the uncontaminated human mind is Moslem. This, however, is different from maintaining that the kingdom of heaven is best represented by the child mind and that therefore there must be in children along with the promise of the future a unique dignity and appeal. At this point appears Christianity's real contribution to the attitude toward children and child-life.

(10) *The Significance of Suffering in Life.*—No reli-

gion solves the problem of the existence of suffering in a world ruled by a just and merciful God, but theological Islam is perhaps the most relentless of all in the unmerciful logic of its statements upon this point. In some forms it even uses the problem of suffering to increase the unknowableness of Allah. The Koran calls him "the most merciful of those who show mercy." "But," says the Moslem theologian, "experience demonstrates the absurdity of that statement in its literal meaning. Therefore these words cannot mean what they would mean, if said of a man, and we really do not know what they do mean." Christianity, on the other hand, is not so logical. It admits the mystery and incorporates it in its religion as an essential part of the experience of the world, and sanctifies suffering through the suffering of its Founder and the suffering even of God in Him. Value and meaning are thus given to suffering and it ceases to be simply a horror, becoming a positive element in life. It is true that we do not know why it is there, but the whole drift of Christian thought, beginning with the example of Christ, is to accept it, to use it and to know that it can be accepted and used. The mystery of the Cross and of the suffering of our Lord thereon is part of the great mystery in the whole world, and the example of the patience and strength of our Lord has proven potent to deliver men from the power of sin and to emancipate them from the fear of suffering. The Christian Church has even taught that men can fill up the measure of the sufferings of Christ and by that means have fellowship with Him, understand Him and do some part for others with Him. Suffering, in a word, in Christianity is not a thing simply to be endured, but to be experienced and used, and in it the human and the divine can come into closest sympathy.

(11) *The Divine Share in Human Life.*—In Islam the Divine guidance of man is wrought through a book. By it Allah commands, forbids and instructs mankind. It is the word of Allah addressing man. Islam therefore very early came to the conclusion that this was no ordinary book, but that there lay in it a mystery and that it, as the word of God to mankind, could be said to be uncreated

and eternal. When, then, the Moslem recites it, hears it or remembers it, it is as though that uncreated word of Allah was sounding in his ears. Nevertheless, it is to him an unchanging revelation.

On the other hand, the revelation of God to man in the Christian scheme is His coming in the person of Christ, His living among men in the human Jesus and His continual manifestation in the Holy Spirit, the Comforter, the interpreter and guide of life. Christianity recognizes that with the incarnation there began a new working of the Divine in human life. Islam is still on the Old Testament religious basis. God is outside of life, although constantly directing it; but in Christianity he has had and still has that share in human life that has been expressed at one time by immanence, which every generation must express for itself and for which our generation is now seeking a word. It is true that the mystics of Islam, like the mystics of all times, have come very close to this position, and on the basis of religious experience have taught that the individual soul can be and is guided personally by Allah. This, however, is in paradox with the fundamental theological position of the separation between Allah and his world, and mystical Islam has found no systematic way of solving this puzzle. But lacking the doctrine of the Trinity they tend to sway between pantheism, on the one hand, and intellectual agnosticism, on the other. The missionary should be very sure that he can state the doctrine of the Christian Trinity in terms that will meet this Moslem need.

(12) *The Communion of Saints.*—As the government of the Moslem states became gradually infected with worldliness the religiously-minded in Islam withdrew from all contact with it, regarded the taking of government positions as dangerous for the welfare of their souls and doubted gravely the religious sincerity and honesty of all salaried government officials. There then gradually grew up the belief in the existence of a sort of heavenly board of administration. This was the government of Allah as opposed to that of those worldly princes and rulers. The members of this heavenly board were be-

lieved to be saints, alive and dead, who are arranged in a kind of hierarchy, the head being the link between God and the world and the administrators being those ordinary-appearing men who went their way in the ordinary walks of life, but were really the saints of Allah. Those saints who had passed away but were believed to reside in a personal sense in their tombs were additional links between God and the world and their intercession should be sought and might be hoped for. In this fashion Islam built up in a curiously concrete bureaucratic, governmental form a conception of the communion of saints uniting both worlds in a fellowship of service and constituting the real means by which Allah administers the world. A Moslem in trouble of any kind might hope that his trouble would be noticed and he himself relieved by the action of one or another of these functionaries. This is a beautiful conception, but it is not so helpful, appealing or spiritual a conception as the Christian teaching of the communion of saints uniting both worlds in prayer and service and with their prayers for each other ever ascending before the throne of God. The one is, as it were, a materialization of the other and the missionary should know how to use the Moslem conception to lead to the broader and more spiritual Christian view which covers all men and is separated from conventional machinery.

NOTE: *This valuable paper has been taken from the Report of the Board of Missionary Preparation on "The Presentation of Christianity to Moslems." This pamphlet, and others of the series on the presentation of Christianity to adherents of non-Christian religions, may be secured at 50 cents each from the Board of Missionary Preparation, 25 Madison Ave., New York.*

WAS MOHAMMED SINCERE?

Few lives break so completely in two as does that of the Apostle of the Arabs. The history of Saul of Tarsus and of those who have experienced catastrophic conversions may furnish examples of a kind, but in all these, whether occurring inside of Islam or outside of it, the change wrought is invariably in an upward direction, from bad to good, or from good to better. In many instances it is merely a change of mental outlook, or even of a religious opinion. In the case of Mohammed, on the other hand, the alteration, if there was any, was not simply from good to bad, but from the most sublime devotion to the cause of what he believed to be the truth to the most cynical indifference to truth in any form; from the highest integrity and self-sacrifice to the depths of moral depravity. In this respect the life-story of the Prophet of Arabia appears to be without a parallel in the annals of biography.

As regards the earlier of the two periods into which the public ministry of Mohammed naturally divides itself, no reasonable person can doubt that he was thoroughly honest and sincere, both in his doctrine and in his belief. If he was not, then it would be difficult to point to any of the great teachers of the human race who was so. There is, indeed, one incident in the life of Mohammed which occurred during this period, which might be regarded as reflecting upon the reality of his faith. It is accordingly omitted by Ibn Hishām, though fortunately retained by Tabari and Wākidi. It is described in the fifth chapter of Sir William Muir's *Life of Mohammed*.(1) The Prophet had been laboring for five years for the conversion of his people, and all the result he had to show was some fifty souls, and of these some were nearly related to himself and some were slaves. Over against this he had to set the alienation of all the rest of his tribe, including almost all the principal men. Disheartened apparently by his ill success, he went so far as to concede to the Meccans that the idols which they worshipped were after all supernatural beings of a kind. The text in which he propounded this doctrine is said to have run:

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(1) Fourth edition, published by John Grant, Edinburgh, p. 80 ff.

"What think ye of Lāt, Ozza, and Manāt, the other third? They are exalted personages, whose intercession is indeed to be sought." The Koreish are said to have at once accepted these terms, and worshipped Allah as the one supreme deity, with whom their idols acted as intercessors only. This was not the result which Mohammed had anticipated would follow, and he was much chagrined. He lost no time in publishing a second edition of the text in which the latter part ran: "Is there to you the male and to Him the female? It were in that case an unfair division!" The result was that the idolators became more estranged than before.

This incident in the career of Mohammed does not seem to be, as it is usually represented, of the nature of a lapse from the pure monotheism which was the keystone of the faith he preached, and apart from which there was no reason for his preaching at all. Rather it seems to have been of the nature of a ruse on his part to draw the Koreish into his net. Hitherto he had employed only direct means to convert his fellow-tribesmen from their idolatry and polytheism, threats and promises, denunciation and appeals. Now, for once, he was like the Christian apostle, to use the craftiness; only the guile of the one "came off," and that of the other did not. To Mohammed an idol was, as it was to St. Paul, nothing in the world. If he could but get the Koreish to acknowledge Allah as the one and sole Eternal, they would very quickly see that there was no place for any other object of worship for man. But this is just exactly what they did not do. Even Mohammed could not change average human nature; and the average religiously-minded person is not satisfied with a purely monotheistic faith. He must have some being who will stand half-way between the human and Divine, who will act as a go-between for both. This person the primitive Christian found in Jesus Christ, the Greek and Roman also in the saints and the Virgin Mary, and even the pious Moslem finds the same want satisfied in the person of Mohammed. There was nothing strange, therefore, in the adherents of the ancient Arabian worship conceding to Mohammed all that he demanded for Allah, as the one supreme God, and yet holding on to the idolatry and polytheism which they inherited from their fathers. The concession which Mohammed made to them therefore does not appear to have been at all of the nature of a surrender of his position as a pure monotheist, but rather a device by which he hoped, while apparently yielding, to draw his opponents over to his side.

Putting aside, then, this one incident, the whole of the earlier part of the life of the Arabian Prophet has nothing to show which affords any just reason for supposing that he was anything but a sincere and straightforward person. It is a pretty safe maxim that actions which result in loss to the individual, and which are carried on in face of loss, are disinterested actions. This is especially true in the case of those who claim to act from motives different from those from which the people of the world normally act. Few persons have lived upon this earth who would have less cause to fear the application to himself of this rule than would the Prophet of Arabia. One of the practical work-a-day maxims handed down from Mohammed is the rule that of two equally legitimate courses men should choose the path of less resistance. The whole of the earlier part of his own life runs counter to this rule.

Mohammed was a young man and had already established for himself a reputation for integrity and business capacity. Had it been otherwise, he would not at the age of twenty-five have been entrusted with the charge of the camels belonging to Khadija which formed part of the Syrian caravan, nearly related to him though she was. Still less would she have set the seal to her approval of his conduct of her business affairs by uniting herself in marriage to a person of no fortune. This union is described by Muir as happy and fortunate, and it says much for Mohammed, living as he was in the midst of a society such as that of Mecca, and not having any surviving male issue, that he remained faithful to the union as long as Khadija herself lived. It would be difficult indeed to exaggerate the influence for good which this lady exercised over Mohammed, not only over his private life but over his prophetic activity as well; and the loss of that influence is perhaps the best, if not the only possible, explanation of the transformation which took place in his whole being.

We next meet Mohammed some ten years later in connection with the affair of the rebuilding of the Kaaba. Dispute ran high as to which of the clans should have the honor of setting the famous Black Stone in its place in the wall. Favoured by a happy accident, the choice fell upon Mohammed, but it was the more readily acquiesced in since Mohammed was already known by the by-name of Al-Amin, "the faithful". It was accordingly his hand which guided the sacred emblem to its bed in the wall.

It was not more than three or four years after this event that the mind of Mohammed began to be possessed with poetic inspiration. His people were, indeed a nation of heroes and poets, but their poetry was mostly born of the desert. City life, especially in Mecca, did not make for poetry, and Mohammed's own tribe of Koreish were in this respect perhaps more wanting than any. In form, the poetry of Mohammed differed from that of the desert poets in that it rhymed but did not scan, whereas theirs did both. In material it differed from theirs in that it did not consist of elaborate descriptions of lions and horses and camels, and of the mistress of the poet, but the verses of Mohammed dealt in moral themes, and finally crystallized round the two religious ideas of the unity of God and the resurrection of the dead. Muir gives the following lines as among the earliest productions of his muse:

> By the declining day I swear!
> Verily man is in the way of ruin:
> Excepting such as possess faith,
> And do the things that are right
> And stir up one another unto truth and steadfastness.

There is as little doubt as to the poetic inspiration of Mohammed being an objective reality as there is of his inability to clothe it in proper metrical form. Indeed, he had no musical ear.

So long as Mohammed remained a poet pure and simple, his fellow-tribesmen merely ignored him. But perhaps a poet can endure neglect less well than any other mortal. Mohammed passed from poet to prophet. He was no longer content to publish glowing descriptions of the attributes of the one Creator and Ruler of the world: he began to carry the war into the enemy's battle-line, and to denounce the customs of his ancestors and to cast ridicule upon their gods. He appeared as the last of the long line of prophets descended from Abraham, the prophet of the Arabs from their own race, who was sent by God to restore among them the lost faith of the Patriarch.

His authority and equipment for this mission came to him from God Himself, just as it had done to Abraham and Moses and all the other Hebrew prophets of old. The weird oracles which he poured into the ears of his tribesmen, and which they found it hopeless to place in their primitive catalogue of literature, were delivered to him by the hands of the archangel Gabriel, and were in very deed the words of God. In all this there is no trace of insincerity or imposture. Mohammed's revelations came to him, not he to them. They were to him a source of mental discomfort and dread, as were those of Isaiah and Jeremiah to them. They were even followed by physical exhaustion and depression. He knew enough of Hebrew history to be aware that the prophetic mission usually ended in failure and disaster, and he was quite prepared to meet the prophet's fate. Over and over again in the Korān he recounts the failures of Abraham and Moses, Sālih and Hūd, and anticipates the same doom for himself; and during the first period of his prophetic activity his anticipations were realized to the full. Yet he was no more able to refrain from preaching the doctrine which he believed he was divinely commissioned to deliver than was St. Paul. His converts were few: on two occasions they had to take refuge in the Christian country of Abyssinia: his whole clan were given the "boycott" by the rest of the clans of Koreish, until they were reduced to the greatest straits, an attempted mission for aid from the neighbouring city of Tāif ended in failure; and the death of his wife and life-long friend Khadija and of his protector Abu Tālib had brought his fortunes and those of his adherents to the lowest ebb. Yet, in spite of all this failure and disappointment, it is impossible (with the exception of the incident noticed above) to point to any inconsistency or wavering in the attitude of Mohammed towards the faith which he preached. The greatest misfortune of all, however, for Mohammed was that it was not his fate at this point to seal his testimony with his life. Had that been his lot he would have stood for all time upon the same level as Buddha and other heroes of faith.

But the insoluble riddle of the life of Mohammed consists in how to reconcile the Mohammed of Mecca with the Mohammed of Medina, where he spent the last ten years of his life. In Mecca he was a prophet, in Medina he was a politician. In Mecca he advocated and consistently practiced the Christian doctrine of non-resistance to evil, and refused to have recourse to the employment of force: in Medina force was the only remedy and he had no sooner settled there than he incurred the greatest obloquy which an Arab can incur by making war on his own tribe. In Mecca he taught and let those hear who would: in Medina he made concessions, first to gain over the Jews and, when that became hopeless, his own fellow-citizens. In Mecca he was poor and humble both in spirit and in conduct: in Medina he was one of the princes of the earth, and sent embassies to the Emperor and the rulers of Persia and Egypt. In Mecca his private life would have been an example to that of the average citizen of many Christian communities: in Medina it resembled that of our own Henry VIII or some other of the monstrosities of the Middle Ages. Yet even in this, which is the feature of his life with which the British "man in the street" is mostly or alone familiar, he is far superior to his English counterpart, seeing that almost all of the many unions which he contracted were political in their motive.

Wellhausen,[1] indeed, whose lamented death occurred last winter, professes to see no inconsistency in the conduct of Mohammed during the last ten years of his life as contrasted with the earlier and happier, if also less prosperous times, on the ground that all through Mohammed had but one aim in life, the conversion of Arabia to monotheism. But this is much as if one should deny that there is any great difference between the average German citizen of today and of a generation or two ago, because although the former seeks in cheating and thieving the profit which his fathers sought in honest labour, still they were both aiming at the same goal: both wished to grow rich. And so it was with Mohammed. His aim all through was the banishment of idolatry and polytheism from the Arabian peninsula and the substitution of monotheism in it place. But in truth even the sincere fanatic—and Mohammed was no fanatic—and the astute politician and opportunist can have no common aims. And, if the whole conduct of Mohammed for the last ten or eleven years of his life present a complete contrast to everything that went before, it can only be because the underlying motives of all his actions had changed. To account for this change, if change there were, is the most difficult problem which confronts the biographer of Mohammed.

T. H. Weir.

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[1] "Das arabische Reich und sein Sturz," p. 3 f.

ANIMISTIC ELEMENTS IN MOSLEM PRAYER

Islam, as is well known, has not only borrowed many beliefs and practices from Judaism and Christianity but grew up in the midst of Arabian paganism and retained pagan elements and superstitions prevalent in Mecca at the time.

The Moslem creed of six articles, especially in its demonology and eschatology shows these pagan sources. The ritual also is not free from old animistic practices; witness the pilgrimage to Mecca which, with all its grotesque ceremonies, is simply the old Arabian idolatry in a badly-fitting monotheistic dress. We find pagan elements also in their rules for fasting and in the magical use of the confession.

This paper, however, deals only with one aspect of the subject; namely, the pagan or animistic practices connected with Moslem prayer. The subject was examined in one aspect by A. J. Wensinck* although Nöldeke had already made a valuable contribution in one of his essays. Further study of the sources given and long experience in many Moslem lands have led to the following observations and conclusions on the subject.

In the preparation for the five daily prayers—especially in the process of ablution—the object of the Moslem seems to be to free himself from everything that has connection with supernatural powers or demons as opposed to the worship of the one true God. That is the reason for its supreme importance. Wensinck tells us that these beliefs have little or nothing to do with bodily purity as such, but are intended to free the worshipper from the presence or the influence of evil spirits. It is this demonic pollution which must be removed. In two traditions from Muslim we read, "Said the Prophet: 'If any of you wakens up from sleep let him blow his nose three times. For the devil spends the night in a man's nostrils.'" And again "Said Omar ibn el-Khattab (may God have mercy on him) 'A certain man performed ablution but left a dry spot on his foot. When the Prophet of God saw it he said: "Go back and wash better," then he returned and came back to prayer. Said the Prophet of God: "If a Moslem servant of God performs the ablution, when he washes his face every sin which his face has committed is taken away by it with the water or with the last drop of water. And when he washes his hands, the sins of his hands are taken away with the water or with the last drop of the water. And when he washes his feet all the sins which his feet have committed are taken away with the water or with the last drop of water until he becomes pure from sin altogether.'" Goldziher has shown in one of his essays that according to Semitic conception water drives away demons. According to Al-Bokhari the washings before prayer should always begin on the right side of the body not on the left. Another tradition gives the value of the hairs of the Prophet when they fell in the washing-vessel. The Prophet used to wash his feet when he wore sandals by simply passing his hand over the outside of the sandals; the object, therefore, cannot have been to cleanse impurity but to ward off demons. Another tradition is given as follows: according to Abd-el-Rahman, a man came to Omar ibn el-Khattab and said, "I am in a state of impurity and cannot find water." Amr ibn Yasir said to Omar ibn el-Kattab, "Do you remember the day that you and I traveled together. You did not make your prayers, but I rolled myself in the sand and prayed. When I told the Prophet of this he said, 'That was enough,' and so saying he took some earth in his hands, *blew on it* and then rubbed his face and hands with it."† Abd-el-Rahman was witness when 'Amr said to Omar,' "We were in a detachment and we were in a state of impurity, etc. . . . " and he uses the words: *"he spat on his hands"* instead of "he breathed."‡

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* *Der Islam*, Band IV, Animisme und Daemonenglaube.

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† ‡ *Les Traditions de Bokhari*, by O. Houdas : p. 126.

These two traditions from Bokhari also show the value ascribed to the animistic custom of blowing and spitting.

There are a number of traditions regarding spitting in a mosque. It must never be done in front of anyone, nor to the right hand but to the left.§ According to Anas ibn Malek, to spit in a mosque is a sin: one may expiate it by wiping up the spittle. Again, in entering a mosque one must put the right foot forward first for fear of evil consequences. In the same way we are told that a man who was carrying arrows in his hand entered a mosque, and the Prophet cried: "Hold them by the point." The only reason for this tradition, as is shown by its connection, is that the point of the arrows or other sharp instruments might arouse Jinn and so damage the value of prayer. We also find traditions concerning such Animistic practices as crossing the fingers or the limbs at the time of prayer. This has to do with the superstitions of *knots,* which hinder prayer.

There are many traditions which assert a close relationship between sleep and the presence of Jinn. It is during sleep that the soul, according to animistic belief, leaves the body. Therefore, one must waken those who sleep gently, lest the soul be prevented from returning. Not only during sleep but during illness demons are present and in Egypt it is considered unfortunate for anyone who is ceremonially unclean to approach a patient suffering from ophthalmia.

The Moslem when he prays is required, according to tradition, to cover his head, especially the back part of the skull. This according to Wensinck is also due to animistic belief: for evil spirits enter the body by this way. Goldziher has shown that the name given this part of the body (*al qafa*) has a close relation to the kind of poetry called *Qafiya,* which originally meant a poem to wound the skull, or in other words, an imprecatory poem. It is therefore for the dread of evil powers which might enter the brain that the head must be covered during prayer. References are found to this practice both in

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§ Bokhari : chap. 33. *Cf. Muslin,* Vol. 1 : 207—Arabic edition; "No one must enter or approach a mosque if he has eaten onion, or garlic, because the angels hate the smell as much as human beings do."—*Muslin* : Vol. I : 210.

Moslem tradition and in the Talmud, on which they are based. Again it is noteworthy that those places which are ritually unclean, such as closets, baths, etc. are considered the habitation of demons.

According to tradition a Moslem cannot perform his prayer without a *Sutra* or some object placed between himself and the *Kibla* in order, as tradition says, "that nothing may harm him by passing between." Of this custom we speak later. The call of the *Muezzin* according to Al-Bokhari drives away the demons and Satan.‖ No one dares to recite the Koran, which is a holy book, without first repeating the words, 'I take refuge in God against Satan the accursed.' We may add to all this what Mittwoch has shown in his book *Zur Entstehungsgeschichte des islamischen Gebets und Kultus,* that the *Takbir* itself, one of the elements of daily prayer, is a cry against demons. The raising of the hands during prayer and the movement of the forefinger is perhaps also to ward off the spirits of the air,¶ or it may have a connection with the special prayer called *Qanut.* Others say that the spreading out or the stretching forth of the fingers and arms is to prevent any idol or thing of blasphemy being hidden between the fingers or under the arm-pits; a ruse used formerly by the unbelievers and discovered by the Angel Gabriel.

Among the Arabs before the time of Mohammed and among Moslems to-day, sneezing, especially during prayer, is an ominous sign and should be followed by a pious ejaculation. This also is clearly animistic. Among the tribes of Malaysia the general belief is that when one sneezes, the soul leaves the body. When one sneezes one should say, "I ask forgiveness of God"; when one yawns, however, the breath (soul) passes inward and one says, "Praise be to God." At the close of the prayer, as is well-known, the worshipper salutes the two angels on his right and left shoulders.

‖ Bokhari : *Kitab al Adhan* : Section iv.

¶ I am told by my sheikh from al-Azhar that according to Moslem tradition it is bad luck (*Makruh*) to drink water or any liquid while one is standing. If, however, one is compelled to drink standing one should move the big toe rapidly as this will ward off all harm. We find here the same superstitious custom of warding off evil spirits by moving the first toe up and down as that of the finger at the end of the ritual prayer.

Not only the preparations for prayer and prayer itself but the times* of prayer have a distinct connection with animistic belief. The noon-day prayer is never held at high noon but a short time *after* the sun reaches the meridian. Wensinck points out that this is due to the belief that the sun-god is really a demon and must not be worshipped by the monotheist. According to al-Bukhari the Prophet postponed the noon-day prayer until after high noon for "the greatest heat of the day belongs to the heat of hell." Nor is it permitted to pray shortly after sunrise for "the sun rises between the horns of the devil." According to Abu-Huraira and Abdallah ibn 'Omar, the prophet of God said: "When it is excessively hot wait until it is cool to make your prayers, for intense heat comes from hell."

Abu-Dzarr said: The muezzin of the Prophet had called for the noon-prayer. "Wait until it is cooler, wait until it is cooler, or wait . . . " said the Prophet. Then he added: "Great heat is of hell: so when it is excessively hot, wait until it is cool then make your prayers." Abou-Dzarr† adds: "And we waited until we saw the shadow declining."

But the most interesting thing of all is the tradition regarding the *Sutra.* The word means something that covers or protects; from what is it a protection and why is it used? The Commentaries do not explain what the *Sutra* really means but it is very clearly a protection against demons, as is shown by the tradition given.‡

According to Ibn Omar, on the feast day (when the fast was broken) the Messenger of God gave him an order when he went out to bring him a stick and to stick it before him and it was before this stick that he made his prayers, while the faithful were ranged behind him.

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* Prayer is forbidden at three particulaar periods : at high noon because the devil is then in the ascendant; when the sun is rising because it rises between the horns of the devil, when the sun is at the setting becausse it sets between the horns of the devil. (*Ibn Maja* : Vol. i, p. 195).

† *Al-Bokhari* translated by Houdas, (Paris 1903) p. 190.

‡ See *Muslim* : vol. i, pp. 190, 193, 194 and *Zarkani's* Com. on *al-Muwattaa* : vol. i, p. 283. Arabic texts.

He did the same thing when he traveled and it is from this that the emirs took the custom. Other authorities say the *Sutra* of the Prophet was the short spear or the camel-saddle, or his camel when kneeling.§

A curious tradition is given by Abu Dawūd on the authority of Ibn-'Abbas who said, "I think the Apostle of God said, 'If one of you prays without a *sutra* (a thing set up by a praying person) before him, his prayer is apt to be annulled by a dog, or an ass, or a pig, or a Jew, or a Magi, or a menstruating woman; if they pass before him they ought to be punished on that account, with the pelting of stones.' "||

Abu-Johaifa said: "The Prophet went out during the heat of the day and when he came to El-Batha and prayed two *rakas'a* for the noon-prayer and the evening prayer, he stuck a pike before him and made his ablutions. The faithful washed themselves with the rest of the water.¶

The following tradition is most important as it shows what the *Sutra* originally meant. The reference to the demon is animistic: "Abu Salih es-Sam'an said: 'I saw Abu Sa'id el-Khodri one Friday make his prayers before something that separated him from the crowd. A young man of the Benu Abou Mo'ait trying to pass before him, Abu Sa'id gave him a push full on the chest. The young man looked round for another way out and not finding any, he returned. Abu Sa'id pushed him back still more violently. The young man cursed him and then went and told Merwan of Abu Sa'id's conduct. The latter at this moment entered and Merwan said to him, "What is the matter with you, 'O Abu Sa'id, that you thus treat one of your own religion?' "I have heard the Prophet pronounce these words," answered Abu Sa'id, 'When one of you prays, let him place something before him which will separate him from the public, and if anyone tries to pass between turn him away and if he refuse to leave let him use force, *for it is a demon.'* "* Muslim

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§ *Ibn Maja*: vol. i, p. 156, lines 10-12.

|| Ad-Damiri's *Hayat Al-Hayawan*: vol. i, p. 708.

¶ *Les Traductions Bokhari*, Houdas. p. 179.

* *Les Traductions Bokhari*, Houdas. p. 181.

adds:† "If any of you pray do not allow any one to pass between himself and the *Sutra* for it protects from the demons."

The *Sutra* or object placed before the one in prayer is usually some object such as a stone or a stick placed at a certain distance from the one praying: *i. e.,* about one foot beyond where his head would touch the ground. It is also a sign that none must pass before him, but never used except by men of mature years and serious mind, and then only in open or public places, never in a room or on a housetop. If stones are used they must never be less than three, otherwise it would seem as if the stone were the object of worship.

There are cases in which passing before one at prayer is counted as sin either to the pray-er or to the one passing, *i.e.*:

(*a*) If he who prays is obliged to pray in the public way, and there is no other way of passing except before him, there is sin neither to the pray-er or to the passer-by.

(*b*) If he who prays chooses a public place in preference to one less exposed and one passes in front of him, who could as easily have gone behind, sin is accounted to both of them.

(*c*) If he who prays chooses a public place in preference to one less exposed and the one who passes has no choice but to go in front of him sin is accounted to him who prays.

(*d*) If he who prays chooses an unexposed place and some one deliberately passes in front when there is space behind, sin is accounted to the passer-by and not to him who prays.

"The practices among the Shiah Moslems differ in some respects from those of the Sunnis," says Miss Holiday of Tabriz, Persia. "A Shiah about to pray takes his place looking toward the Kibla at Mecca; if he be a strict Moslem he lays before him and nearest the Kibla and where he can put his forehead upon it, the *Muhr* which is indispensable. It generally consists of earth / from Kerbela, compressed into a small tablet and bearing

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† *Muslim* : vol. i, p. 193.

Arabic inscriptions; it is various in shape. If one has not this object, he can use a common stone, a piece of wood or a clod of earth; in the baths they keep small pieces of wood for the convenience of worshippers. With regard to wood, they say all the trees in the world came from heaven and their life is directly from God so they are holy objects. The Kerbela talismans are called "turbat," as being made from holy earth from the tomb city of the Imam Hussain. On the side nearest him of the ***muhr*** the worshipper lays a small pocket comb, then next to himself the rosary.

After prayer, they point the right forefinger first in the direction of the Kibla, saluting Mohammed as the ***Son of Abdullah*** and the Imam Hussain 'grandson of the Prophet, son of Fatima,' then to the east saluting Imam Riza as the ***Gareeb,*** or stranger, at Meshhed in Khorarsan, then to the west, saluting the Imam Mahdi, as the ***Shibi-zaman*** or Lord of the Age. The back is to the north. This looks like sun-worship."

Among the customs which are forbidden during prayer is that of crossing or closing the fingers. They should be held widely spread apart. We have the following tradition in ***Ibn Maja***:‡ "Said the Prophet: 'Do not put your fingers close together during prayer. It is also forbidden to cover the mouth during prayer.' " Another tradition reads that the Apostle of God saw a man who had crossed his fingers during prayer or joined them close together; he approached him and made him spread his fingers.§

That the yawning, to which reference was made, has connection with spirits and demons is evident from a tradition given in the same paragraph, namely: "If any of you yawn let him put his hand upon his mouth for verily the devil is laughing at him."

That the Moslem lives constantly in dread of evil spirits is shown by other traditions regarding the prayer ritual. For example, we read in the ***Sunnan*** of Ibn Maja‖ that Mohammed forbade prayer being made on or near watering places of camels because camels were created like devils. It is an old superstition that Satan had a hand in the creating of a camel; the explanation is given in the commentators. Again we are told that the fingers must be spread so as to afford no nestling place for evil demons and that therefore the method of washing the hands (*Takhlil*) consists in rubbing the outspread fingers of both hands between each other. (*Ibn Maja,* Vol. i, p. 158; *Nasai,* Vol. i, pp. 30, 173, 186-7). The last reference is particularly important as it shows that Mohammed inculcated the practice of moving the first finger during prayer.¶ Undoubtedly the practice of combing the hair with outspread fingers (*Takhlil esh-Sha'ar*) to which al-Bukhari refers (Vol. i, p. 51) has a similar significance.

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‡ Vol. i, p. 158.

§ Vol. i, p. 158.

‖ Vol. i, p. 134.

We give further references to all these practices as recorded in a standard work on tradition, the *Sunnan* of An-Nasai.*

The niche in a mosque that shows the direction in which prayer is made is called the *Mihrab,* i.e. "the place of fighting," or rather, the instrument by which we fight the demons.[1] There are many traditions concerning Mohammed's struggle with *afrits* and *Jinn* in a mosque. The most interesting one is given in Muslim (vol. i, p. 240): "Said the Apostle of God (on him be prayers and peace), 'A certain demon of the Jinn attacked me yesterday in order to stop my prayers. But, verily, God gave me victory over him. I was about to tie him to the side of a pillar of the pillars of the Mosque so that ye might get up in the morning and behold him, all of you, when I remembered the prayer of my brother Solomon: "O Lord, forgive me and give me a dominion such as no one ever had," and after that God set the demon free.' " The *Mihrab* in a mosque, I am told, takes the place of the *Sutra* outside of a mosque and serves the same purpose.

¶ *Takhlil* is not only used of the fingers but of the toes as well, there also demons lurk. (*See* Sha'arani's *Lawa'ih al Anwar fi tabakat al Ahjar,* p. 26).

* That in prayer there should be no gaps in the ranks of the worshippers lest Satan come between. *Nasai* : vol. i, p. 131.

That one should blow the nostrils three times because they are the abode of devils, away the devil. *Ibid.,* vol. i, p. 27.

The Prophet forbade sleep in bath-rooms because they are the abode of devils. *Ibid.,* vol. i, p. 15.

The Prophet forbade facing the Kibla when fulfilling a call of nature for fear of Satan. *Ibid.,* vol. i, p. 15.

The separation of the fingers (p. 30) : the fingers of the right hand should be closed tight during prayer and of the left hand spread out, but the forefinger should remain straight. *Ibid.,* vol. i, p. 186.

The forefinger should be bent when giving witness. *Ibid.,* p. 187.

The fingers should be moved. *Ibid.,* p. 187.

To turn the head around during prayer is caused by the devil. *Ibid.,* vol. 1, p. 177.

(1) I am not unaware of the explanation given regarding the etymology and significance of this word *mihrab* by Professor Macdonald in *The Moslem World,* vol. vii, no. 2, but the one I give here is the popular derivation and explanation.

The forming of ranks in Moslem prayers as they face the *Mihrab,* is most important and therefore they are extremely careful of it. There are many traditions in this respect which can only have relation to belief in *Jinn.* For example, not only must the worshippers stand in a row, but in a mosque it is considered most important to stand so close together that nothing can possibly pass between. They stand ready like soldiers in massed formation. Here is the tradition:

Anas states that the Prophet said: "Observe your ranks, for I can see you from behind my back." "Each one of us," he adds, "put his shoulder in touch with his neighbour's and his foot with that of his neighbour."† We must add yet another superstition in prayer, viz. it is bad luck to pray on the left hand of Imam. Ibn-'Abbas said: "On a certain night I made my prayers together with the Prophet. As I was placing myself on his left, the Messenger of God, taking hold of me by the back of my head, placed me on his right. After having made our prayers, he lay down and rested until the muezzin came to look for him. Then he got up and made his prayers *without making his ablutions."*‡

We have already spoken of the lifting of the hands in prayer. This is an important matter for discussion in all works on *Fiqh.*

In the prayer called *Kunut,* which takes place during and as part of the morning prayer (*Salat*), the hands are raised in magical fashion. Goldziher believes the original signification of this was a curse or imprecation on the enemy; such was the custom of the Arabs. The prophet cursed his enemies. So also did the early Caliphs. In Lane's Dictionary (Art. *Qunut*) we find the present prayer given as follows: "O God, verily we beg of Thee aid, and we beg of Thee forgiveness. (And we believe in Thee and we rely on Thee, and we laud Thee well), and we will not be unthankful to Thee for Thy favor, and we cast off and forsake him who disobeys Thee: O God, Thee we worship and to Thee we perform the divinely-appointed act of prayer, and prostrate ourselves; and we are quick in working for Thee and in serving Thee; we hope for Thy mercy, and we dread Thy punishment; verily (or may) Thy punishment overtake the unbelievers." It is said of the Prophet that he stood during a whole month after the prayer of daybreak cursing the tribes of Rial and Dhakwan. We read in *Al-Muwatta* (Vol i, p. 216) that at the time of the *Qunut* they used to curse their enemies the unbelievers in the month of Ramadhan. Later on this custom was modified or explained away. Al-Bukhari even wrote a book on the subject as to *when* the hands might be lifted in prayer.

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† Houdas *Bukhari* (French Trans.) p. 243; See also *Nasai* : vol. i, p. 173 and 186-7.

‡ Houdas' *Bukhari* (French Trans.) p. 244.

There is no doubt regarding the origin of the *Qunut* prayer. We read in Yusef as Safti's commentary on *Ibn Turki,* a well-known book on *Fiqh* (p. 157) as follows: "The reason for the legislation concerning the *Qunut* in this. One day there came to the Prophet certain unbelievers who pretended that they had become Moslems and asked him that he would give them aid from among his Companions as a troop against their enemies. So he granted them seventy men from among the Companions; when they departed with them, however, they took them out to the desert and killing them threw them into the well Mayrah. This became known to the Prophet and he mistrusted them and was filled with wrath and began to curse them saying: "O God, curse Ra'ala and Lahyan and Beni Dhakwan because they mocked God and his Apostle. O God, cause to come down upon them a famine like in the days of Joseph and help el-Walid ibn el-Walid and the weak company of Mecca." Then Gabriel came down to him and told him to keep quiet saying, "God did not send you a reviler and a curser but verily he sent you as a mercy. He did not send you as a punishment. The affair does not concern you; for God will either forgive them or punish them. They are the transgressors. Then he taught him the Qunut aforementioned." i.e. the prayer now used.

In spite of the assertion of God's unity there are many other things connected with Moslem prayer which resemble pagan magic such as the power through certain words and gestures to influence the Almighty. These practices were prevalent before Islam. Professor Goldziher mentions the custom of incantation (*Manashada*) similar to that practiced by the heathen *Kahins,* by certain leaders in the early days of Islam—it was said "If so and so would adjure anything upon God he would doubtless obtain it."

Not only in formal prayer (*Salat*) but also in the *Du'a* (petition) there are magical practices, especially in the prayer against eclipse and in the petitions for rain. We are told in Bukhari that on one occasion the Prophet while praying for rain raised his hands so high that one could see the white skin of his arm-pits! In the case of *Du'a* therefore, the *Kibla* is said to be heaven itself and not Mecca.

Another gesture used in *Du'a* is the stroking of the face, or of the body with the hands. This custom is borrowed from the Prophet and also has magical effect. At the time of his death the Prophet put his hands in water and washed his face with them, repeating the creed.

Goldziher refers especially to magical elements in the prayer for rain.§ Eclipses of the sun or moon were, like excessive drought, explained and combated by the pagan Arabs in a superstitious manner. Although Mohammed forbade them to recognize in such phenomena anything more than special manifestations of the omnipotence of the Creator, yet he ordained in this case also certain ritual prayers, to be continued as long as the eclipse lasted.

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§ See Bukhari who gives certain chapters on magical formulas to be used on this occasion. Certain of the companions of the Prophet were celebrated as rain-makers.

No Mohammedan questions for a moment that the omnipotence of God reveals itself in these eclipses—indeed no doctrines are more popular than those of the omnipotence of God and predestination—yet in the ranks of the people all kinds of superstitions prevail in regard to such phenomena. In these temporary obscurations of sun and moon they discern the action of malignant spirits and do not regard the performance of a simple service of prayer as a sufficient protection. "In Acheh, as in other Mohammedan countries, these prayers are left to the representatives of religion, the *teungkus an leube's* while the people of the *gampong* keep up a mighty uproar beating the great drum of the *meunasah,* and firing off guns and sometimes even cannons in order to frighten away the enemies of the sun and moon. Various sorts of *ratebs* are also held in order to relieve the suffering heavenly body."‖

In Algeria the usual posture used in prayer for rain is standing with the elbows bent and palms turned upwards. Prayers for rain must only be done out of doors and with old clothes on, the *burnous* being worn inside out to express distress and need.

For eclipse of the sun a long prayer is made standing with hands down at the side, fingers extended, then a long prayer while hands are bent on the knees. These two positions are frequently repeated.

In Yemen, at the first of the year, if there is a drought, five cows are brought to a special mosque and each one in turn is driven around the mosque three times by a huge crowd of young men who constantly pray or recite the Koran. In case of an eclipse, water is put in large trays in the open air and the people peer into this water searching for the moon's reflection but in this practice prayer is not forgotten.

In 1917 there was a total eclipse of the moon visible in Egypt. As might well be expected the eclipse greatly excited the Egyptian masses, who were very much impressed by the fact that it coincided with Ramadan and the war. Pans and drums as well as other noise-making appliances were beaten by them as long as the phenomenon was visible, and even after its disappearance, many servants refused to go to sleep on the roofs.

‖ Hurgronje's *The Achenese,* pp. 285-6.

Among the Turkish Moslems there is a superstition regarding the value of "rain stones" called *Yada Rashi,* or in Persian *Sangi Yada.* This superstition dates from before their conversion to Islam but still persists and spread to Morocco. In Tlemcen the Moslem in time of drought gather 70,000 pebbles which are put in seventy sacks; during the night they repeat the Koran prayers over everyone of these pebbles after which the bags are emptied into the *wady* with the hope of rain.¶

This service of prayer is also occasionally held in Java, under the name *istiska;* but a more popular method of rain-making is "giving the cat a bath," which is sometimes accompanied by small processions and other ceremonies. "In Acheh, so far as I am aware," says Dr. Snouck Hurgronje, "the actual custom no longer survives, though it has left traces of its former existence in sundry popular expressions. 'It is very dry; we must give the cat a bath and then we shall get rain' say the padi-planters when their harvest threatens to fail through drought."

"In Tunis and Tripoli," Major Treamarne tells us, "if there is no rain, and the crops are being ruined, the Arabs go in procession outside the city with drums and flags, and pray for rain, and, according to Haj Ali, cows are made to urinate and the roofs of houses are wetted with water by the Arabs and Hausas with them as a means of bringing down rain. But if there is no result the negroes are summoned to use their magic."

"In Northern Nigeria, amongst the Magazawa of Gobir, the rain was made to fall and cease in the following manner, according to Haj Ali. The rain-makers were nine in number and would go around with wooden clubs to a *tsamiya* (tamarind) or a *ganje* (rubber) tree near the gate of the town, and sacrifice a black bull, the blood being allowed to flow into the roots. Then four pots of *giya* (beer) were brought, and were drunk by the rainmakers. After this the eldest of the nine (*Mai-Shibko*) would rise, put on the hide and call out: "You Youths, You Youths, You Youths, ask the man (Allah) to send down water for us, tell the Owner of the Heavens that men are dying here, ask him to spit upon us." The eight others would rise and stand around the old man, and call out in a loud voice what they had been told to say, and add: "If you do not send the rain we will kill this old man. We are true to you, see, we have sacrificed a bull to you." Then brandishing their weapons in the air, they would continue: "If you do not send down the rain we will throw up our clubs at you."*

¶ Goldziher in the *Nöldeke Festscrift, Zauber Elemente in Islamischen Gebt,* p. 316.

Regarding prayers for rain offered up by the Mohammedans in China we glean the following from *La Revue du Monde Musulman.* (Vol. 28; 98, article by G. Cordier): "A procession is formed headed by the *ahong,* or priest, carrying three objects which I will here describe:

(1) A sack filled with 7,000 stones, very clean and which have been gathered from the bed of some river near by. These may be said to represent a sort of rosary as ten prayers are repeated over each stone.

(2) A sword of the shape employed in the mosques but without a sheath. On the handle of this sword is inscribed the word *pao-kien,* i.e. the "precious sword," and in Arabic the creed. This sword is made of wood and is covered with inscriptions in Arabic characters and carried in a case made of yellow linen.

(3) A tablet made of brass. The Chinese call it *tch'a p'ai,* that is to say the "Tablet that is planted." The Moslems call it *t'ong P'ai,* "Tablet of brass," and in Arabic *lukh nahas.* This tablet is also covered with Arabic inscriptions.

Forty-four flags covered with quotations from the Koran are also carried in these processions, and as they march, prayers are chanted. Arriving at Hei-long-t'an, the source of the black dragon, the procession halts near the basin called *Etang du dragon.* There a Moslem beats the water with the sword while the prayers are continued.

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* *The Ban of the Bori* : pp. 185, 189.

This done, an *ahong* holding the brass tablet gets into the water and throws it in so as to make a fish come out (others say a water snake). When this is caught they place it in some water taken from the same source and carry it back to the mosque and it is kept there until the rain comes down. When this happens it is taken back to the basin where it is again thrown in.†

In conclusion we may here give four of the short final chapters of the Koran that are used at the time of the five daily prayers and contain references to pagan practices current in Arabia before Islam. It is true that the beautiful opening chapter of the Koran, with its lofty theism and the chapter of the Forenoon with its pathetic reference to Mohammed's childhood are frequently on Moslem lips. So also is the chapter of the Unity (112). But what thoughts a Moslem has when he repeats the following chapters, if he understands the words, we may learn from the commentaries. After reading what they tell us there remains little doubt that paganism entered Islam by the door of the Koran!

"In the name of the merciful and compassionate God.

Verily, we sent it down on the Night of Power!

And what shall make thee know what the Night of Power is?—the Night of Power is better than a thousand months!

The angels and the Spirit descend therein, by the permission of their Lord with every bidding.

Peace it is until the rising of the dawn!"‡

. . .

"In the name of the merciful and compassionate God.

By the snorting chargers!

And those who strike fire with their hoofs!

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† "A few days ago," writes Miss H. E. Levermore of Tsinchow, "the Moslems had a rain procession,—a thing rarely known with them. It is said once before they had one, and the informer significantly adds, 'and they revolted just after.' In this procession there was no noise, great order and devotion being observed. The Moslems walked the streets, carrying incense and reading their incantations. Two chairs containing Moslem sacred books were carried, whilst the priests had open Arabic Korans in their hands."

And those who make incursions in the morning,
And raise up dust therein.
And cleave through a host therein!
Verily, man is to his Lord ungrateful; and verily, he is a witness of that.
Verily, he is keen in his love of good.
Does he not know when the tombs are exposed, and what is in the breasts is brought to light?
Verily, thy Lord upon that day indeed is well aware."§

. . .

"In the name of the merciful and compassionate God.
Say, 'I seek refuge in the Lord of the daybreak, from the evil of what He has created; and from the evil of the night when it cometh on; and from the evil of the blowers upon knots; and from the evil of the envious when he envies.' "‖

. . .

"Say, 'I seek refuge in the Lord of men, the King of men, the God of men, from the evil of the whisperer, who slinks off, who whispers into the hearts of men!—from jinns and men.' "¶

SAMUEL M. ZWEMER.

Cairo, Egypt.

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‡ § ‖ ¶ The *Qur'an*—Part II. (Trans. by E. H. Palmer. Suras 97, 199, 113, 114.)

MOSLEMS IN THE CAUCASUS DURING THE WAR

THERE HAVE been two main factors which have regulated the attitude of the Mohammedan population of the Caucasus towards their Christian neighbours during the present war. The first of these insured their neutrality in whatever fighting that went on; while the second gave them an opportunity for action directly the disastrous effect of the Russsian revolution upon the discipline of the country began to be felt.

While Russia was still a strong military power the Tartars were helpless to assert themselves. A glance at the map will make this clear. Tiflis, the central capital of the Caucasus, the focus of the railway system, was also the centre of the Caucasian Christian races. Both Armenians and Georgians met here. Northward from Tiflis the Georgian population extended, and southward and eastward the Armenian. The Tartars lay all round with centralised populations at Baku and Elizabethpol to the east, Batum to the west, and Shusha, Nakhichivan and Gamerloo to the south-east. West and south-west lay Turkey. All the railways reaching Tiflis came through these districts either from Russia on the north, or Persia and Turkey in the south-west and east. The Black sea shipping route similarly found entrance to the Caucasus through the Tartar districts of Batum.

This distribution makes both the above factors bearing upon the attitude of the Tartars towards the Christians clear. For while the Russians were in force on the Turkish and Persian fronts these Tartars stood between Christian powers within and without. There were large armed forces stationed in Tiflis, more still to the north in the southern cities of Russia; and on both the Persian and Turkish frontier further hordes of soldiers which

Russia could at any time turn upon any revolts arising within the Caucasus. In every direction the Tartar population could only see Russian and Armenian and Georgian troops. But, on the other hand, directly there were taken away the external powers of Christian Russia, and only were left a small centralised and little disciplined military power of Armenians and Georgians in Tiflis and the neighbouring Armenian and Georgian districts, the Tartars immediately became the possessors of all the routes by which entrance and exit were made. The railway from Russia must come through Baku and Elizabethpol; that from Persia through Nakhivan and Gemerloo; while directly such places as Erzeroom and Tribizond fell once more to the Turk, the Osmanli Mohammedans were there to second any Tartar control in the other places. Batum too became a Tartar post for watching the sea routes from the west.

Previous to the Russian revolution, that is during the first of the above periods and conditions, there was no appearance of other than neutrality on the part of the Tartar population. A quiet orderly state of affairs existed in all the Caucasian towns. It will be remembered that during this time thousands upon thousands of Armenian refugees swarmed into all the towns and villages, creating both an increase in the Armenian population, and a new competing element in the matters of ordinary living. But neither of these effects could have much influence upon the Tartars, for these refugees became very scattered, and hardly added any Armenian military powers in that the majority were women and children; and food was always sufficiently plentiful to make possible a living for the new comers without requiring any stinting of the Tartars' own supplies. Nevertheless it was generally felt that an under-current of Turkish and German influence was in progress preparing the Tartars for the possible coming of different conditions. There was always a link across the southern borders through the Kurdish mountaineers with the Turks beyond the Russian lines, and through this means there is no doubt that every effort was being made to bring about an unsettled condition amongst the Mohammedans of the Caucasus. But above the surface nothing was evident. Life went smoothly on.

The first Russian Revolution came at the beginning of March, 1917, sending its effects through from the big centres of Russia to the Caucasus immediately. From the first the discipline of the Russian army began to weaken. In the Caucasus however the thousands of troops on the two fronts remained at their posts, though their war spirit quickly began to vanish. Fighting ceased altogether. Supplies on the other hand continued to be poured through to the forward bases, and vast piles of every sort of war material accumulated in the hands of these forces. Then came the absolute refusal of the soldiers to fight and the Bolshiviki propaganda which broke up the last vestiges of discipline. Finally after the October revolution of the Bolsheviki in Petrograd the whole fabric of army organisation went to pieces and both the Persian and Turkish war fronts resolved themselves into masses of men with no ideas of patriotism, or concern with the local Caucasus into which they had been imported from Russia. It had been the policy of the old regime to take the Armenian and Georgian troops from the Caucasus to the Riga front, and to bring in their places for the Caucasian defense the Russian moujik soldier from the interior.

It was through this second period, lasting from November, 1917 to March, 1918 that the utter collapse of the Russian army took place and the active propaganda of the German and Turkish agents had undisturbed sway. In the beginning of December there began the appalling retreat of the Russians from the Persian and Turkish fronts. No word is too strong to describe this exodus which went on day after day in such a way as to show how utterly the soldiers had ceased to care for anything but their own interests. Bolshevikism was triumphant. These men were coming back to take Russia for themselves from the discredited capitalists. Not one soul amongst these masses had a thought for the Caucasus and what would take place on the undefended fronts.

Under these conditions the Armenians endeavoured hurriedly to meet the dangerous new situation by which they were faced. The whole of the Caucasus was being thrown open to the Turks. With the help of the various representatives of the Allies then in Tiflis every effort was made to assist the local peoples to form a Caucasian Government to take charge of affairs. The traditional enmity between Armenians and Georgians was diligently centred upon for the purpose of bringing about a more friendly state of affairs. The Tartars as an important section of the Caucasian population must be added to the ruling forces. There came about thus a hopeless attempt under the sudden clouding up of threatening danger to reconcile the irreconcilable. But there was no alternative. A coalition Government was formed. The calling up of men of all sections for compulsory military service was immediately decided upon, though an important point in this was the attempt to limit the part the Tartars were to play. The Armenians were the leading people in this activity. The Georgians showed themselves half-hearted, leaning, in spite of all endeavours to treat with them, still to the Tartar side. But whatever the results in these directions of reconciliation it became absolutely necessary for the Armenians to drill and arm. Thus as the Armenians grew in force, so the Georgians with the same rights, and the Tartars in their particular districts more under cover from observation began to collect armed powers. A condition of tension gradually became more and more intense.

It will be seen that without any encouragement from outside there were reasons enough for the Tartars of the Caucasus to mobilise themselves for fighting. The centre of all things lay in Tiflis, at which point all the reserve military stores under the old regime had been collected for dispatch to the various fronts. Alexandropol again was another such important base. Hence it was that the Armenians and Georgians and especially the latter who practically held Alexandropol for themselves, had access to all the equipment necessary for their arming, while the Tartars in the surrounding towns and country had no such opportunities for preparation. Considering then the danger to themselves should the Armenians become masters of the Caucasus the Tartars had every incentive to taken forceful steps to counter the Armenian preparations.

But to just what extent the Tartars unaided from without could have met this situation it is difficult to say. From where were they to obtain arms, and from where the means of purchasing the things they required? While also the question of leadership was no mean factor. In Tiflis British and French officers were behind the whole of the Armenian movement. There was British and American money in abundance sent out to them for their needs. Behind the Tartars were the agents from Turkey and Germany, and to welcome these and even send for them would have been the natural outcome of the situation for the Tartars.

Events soon proved the presence of these foreign agents behind the Tartars. Not only were there spread manifestoes calling upon the Tartars to look to Turkey as their natural home and ally, but it became plain that there was an active programme of organised action in the different places of the Caucasus to prove the existence of a real external leadership. The first consideration for the Tartars was arms. At the time, every piece of railway line from the Turkish front and the Persian front through Tiflis to Russia was blocked with the enormous traffic of returning Russian troops. With these troops were masses of military stores from field guns down to rifles and wagons. Here then was a source of supply for the little-armed Tartars. As shown above, all these railway lines passed through Tartar territory. There thus soon began a very carefully planned system of obstruction along all those portions of the railway toward Russia. The trains were held up and fired on. As time went on and some success began to be registered, more and more equipment falling into the hands of the Tartars, the obstructions grew more serious, till finally they became actually permanent, and the trains through just those more centralised Tartar districts were compelled to cease running. The Tartars had taken control.

This obstruction, it will be seen, was more than a mere method of gaining supplies from the retreating Russians when success had been fully registered. It meant as well the blocking of all communication between the Armenians at the Tiflis centre with the fronts, and the congesting within the Caucasian towns of thousands of Bolsheviki Russian soldiers who had no sympathy whatsoever with the Armenian national movements. Following the railway displacement came the cutting of wires so that in the months of February and March, 1918, the Caucasus became actually cut off from communication with the outside world.

There were thus given to the Armenians two things to accomplish. Firstly they must root out the Tartar control over the lines, and secondly they must rid themselves of the Russians. There at the fronts were the huge stores they needed for any campaign against the Turks, and so far as the situation had grown these stores were falling to the Turks without themselves having power to get within reach of them. There thus began local war between the Tartars and Armenians. What was to have been a Caucasian campaign against the Turks, had when March was reached become a localised internal war against Tartar villages and small Armenian communities. But the Tartars began this war. It was they who first endeavoured to clear out from their midst the Armenian village populations which were gradually receiving arms from the central government. This warfare was prosecuted with great vigour and barbarity. Whole villages of either Armenians or Tartars, as the case was would be sacked and burnt, till the plains of the Southern and Northern Caucasus became marked daily with clouds of ascending smoke, and fleeing refugees. It is to be noted that the Georgians in this work sided and assisted the Tartars.

The final outcome of this condition was the natural linking up of this Tartar movement with a similar rise of the same Mohammedan elements in northern and western Persia. In this the wider scheme and wider control more emphatically showed itself. This new Persian factor began at the moment when the localised Caucasian warfare was in full force. The new movement arose very suddenly, and very completly. Within a few days, it seemed, like a gust of wind, the whole Azerbaijanis peoples from Enzelli on the Caspian to Tabriz and to the Khurdistan hills rose and threw over the old control of the Persian Shah. Deputies came through the Tartar-held line from Persia to Erivan, the last Armenian outpost; while at Baku on the north the Tartars became restive under the installed Russian Bolshiviki rule which had resulted, from a very great congestion of fleeing Russians in the one town. A great fight took place here in the middle of March in which however the Tartars were for the time being badly beaten, but with the fall of Batum to the Turks, and the capture of Kars and then Alexandropol by another force of the Turks, there is no doubt at all that Baku was doomed to become the possession of the Tartars in a second struggle. The opening of the Volga gave the needed outlet back to Russia for the Bolsheviki, and the dwindling of their numbers must inevitably leave the few remnants and the local Armenians a prey to the naturally large population of Mohammedans. It was the result of the Tiflis Armenians endeavours to rid the Caucasus, especially the central Armenian portions, of the Russian Bolsheviki which had caused Baku to become for the time their chief rallying point.

If the above has been a sufficient summary of the general conditions in the Caucasus during the period of the war it should be possible to consider that the movements which finally developed as a Mohammedan plan of action against the Christians came about from two opposite causes. Firstly there was the pressure from without composed of propaganda on political lines to encourage a linking up of the national ideals of the Caucasian Tartars with the national ideals of the Osmanli Turks; while secondly there grew up an internal condition resulting from the Armenian war preparations which compelled the Tartars to look to themselves and Turkish help for their own preservation. I think, that to those of us who were very closely bound up with all that was going on through these different periods, and were closely associated with both Tartar and Armenian, it is safe to say that the mere pressure from without would have had but small effect upon the mass of the Mohammedan peoples. The Caucasian Mohammedans are unlike those of Turkey in many ways. There was a quietness and contentment about them, and an orderly relation between them and the Armenians of the Caucasus, which did not encourage in them a spirit of revolt unless their own existing status should become endangered. It is of course very difficult to fathom the unfathomable Mohammedan. But this estimate of the Caucasian Tartar was what those of us who lived amongst them felt to be the most nearly correct, and certainly the course of events did not contradict our beliefs. Eventually the Tartar, without doubt, was compelled into rising and siding as he did. From his point of view the Armenian national movement to arm was a direct menace to his own peace and existence. Moreover the progress of the Turks and the rise of the Azerbaijanis in Persia brought him indefinitely into the very midst of a Pan-Tartar movement which inevitably must carry him along. But undoubtedly the Tartar of the Caucasus had never a close affinity with the Osmanli Turk, and given other conditions would hardly have chosen events to have worked out exactly in this way. The larger movement from Turkey finally enveloped him.

THOMAS B. HEALD.

MOHAMMEDANS AND THE UNSEEN "PRESENCE"

THERE WAS held in the city of New York, January 14, 1913, a Conference upon Missionary Work for Mohammedans which was attended by several score of Missionaries, Missionary Secretaries, and others interested. Many phases of work among Moslems were presented. As part of the discussion on Methods of Work, I ventured to make the following remarks which I now quote from the published Proceedings of the Conference (Foreign Missions Library, 156 Fifth Avenue, New York).

> "The Rev. Harvey Reeves Calkins, of India: May I add one word, not to discuss it, but to bring it to your attention. It is, it seems to me, a vital point, and has as yet received but scant consideration. I refer to the repetition of pentecostal conditions, now capable of illustration in the Punjab and the United Provinces, and, latterly, in parts of South India. Here a great, increasing, and spiritual Church is brought closely in contact with Mohammedan neighborhoods or Mohammedan constituencies. There may be no direct effort to reach Mohammedans as such. Indeed the 'indirect' approach is immediately and spiritually 'direct', for the Mohammedan, by the very nature of his own inwrought faith, is marvelously open to the influence of the Holy Spirit. When, under revival conditions, he recognizes the working of an unseen power, the appeal is to him practically irresistible. There is, I think, a reason for this. He is not mentally engaged in combating a direct presentation of Christian 'teaching', and is therefore not 'on guard.' He is conscious of a supernatural, and, to him, inexplicable Presence. The very habit of his mind will compel him to say, 'It is Kismet—fate,' and he will yield an amazed yet absolute obedience. I am convinced that here is an open door of approach to Mohammedan communities that has not yet received its full consideration in current discussions of the impact of Christianity upon Islam."

During my furlough in America, now extended for six years in serving the Stewardship Movement of the Churches, I have read eagerly every accessible report of missionary work among Mohammedans, and have sought to keep in touch with advance movements. That I have seen no discussion of this particular subject was due, it seemed to me, to the inevitable crowding of my present task, and to my own failure to keep in touch with late developments in mission lands.

Recently I was in conversation with Dr. Samuel M. Zwemer, just returned to America, and greedily received late news from the Mohammedan front as a hungry soldier receives an unexpected ration. I learned that what I have ventured to call the "indirect approach" to the Mohammedan mind has not been discussed to any degree, if at all, in missionary literature. "It is a new emphasis," he said. At Dr. Zwemer's request I am making some extension and illustration of my remarks at the New York Missionary Conference, though I do so with a degree of diffidence. A missionary in the reserves may not speak with such boldness as one in the trenches.

First of all, a sordid historic background gives the pentecostal approach to Mohammedans a peculiar significance. The Arabian prophet's ignorant reference to our Lord's promise of the Comforter is a singular inversion of the spiritual appeal. "Jesus the Son of Mary said, O children of Israel, verily I am the apostle of God sent unto you, confirming the law which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be Ahmed." (Sura LXI by Sale.) Students of Islam will recall that the Mohammedan doctors not only unanimously interpret these words of the Koran as referring to the Paracletos, but, by a cunning change of the Greek substantive to Periclytos (*the illustrious one*), actually turn it into a loose translation of the name Ahmed itself, one of Mohammed's appellations.

I remember with what amazement I first learned of this blasphemous interpretation of the most precious Christian doctrine of the Holy Spirit. It was when I was reading Gibbon's Decline and Fall of the Roman Empire and found in the fiftieth chapter what I still consider to be one of the most satisfactory presentations of the rise of Islam—for the sufficient reason that the Arabian movement is there kept related to a complex contemporary history. The monstrous claim of Mohammed that he himself was "the other Comforter" seemed to me, even then, to be high spiritual challenge to the missionaries of Jesus Christ.

I think this must have been in the background of my thought during my first year in India. I was pastor of the Grant Road English Church, Bombay, when a deep revival spirit became manifest among the members. With the co-operation of some of the Bombay laymen we began outdoor meetings and, almost immediately, found ourselves at the center of a unique movement which developed into the present Bombay Hindustani Church. Hindus, Parsis, and Mohammedans came from the street meetings—athough the indoor services were entirely in English—and there were a number of conversions and baptisms from these communities. Among them were several intelligent Mohammedans. Their simplicity in confessing Christ, and the constancy of their testimony, I have never forgotten. The whole movement was so spontaneous and natural that I did not learn until afterwards that some of the older missionaries considered it "unusual."

The "indirect" method of approach is illustrated by the story of Ilahi Baksh whose conversion is typical of what I am seeking to say. He was of a good Mohammedan family in the Punjab and had come to Bombay as a young merchant. One day he was passing the Dharamsala near Grant Road when he stopped to listen to a Christian giving testimony at a street meeting. After the street meeting the Christian people entered the Church and continued in prayer and song and testimony while Ilahi Baksh sat near the door and listened. He could not understand all that was spoken but the testimony of a young Christian girl reached him and filled him with strange forebodings—the girl's simple statement that she had been in great perplexity and distress, that she had prayed to God and He had answered her and given her the desire of her heart. Nothing could have been nearer the unchanging base of experimental Christianity: a soul in need, a prayer, God's answer. Ilahi Baksh was seized with consternation and went back to his shop in sullen rage. (He used so often to tell me the story of his conversion that it seems to have become a vivid experience of my own, although, as a matter of fact, it had occurred several years before, during a similar revival at Grant Road Church under the ministry of Rev. W. W. Bruere.)

"All these years," he said to himself, "I have prayed five times every day, yet God never has given me an answer; and here a Christian girl prays and the answer comes at once. I'll show these Christians that God will listen to a Mohammedan as quickly as to them, and give an answer too!"

Not a seemly approach, surely, to the High and Holy One! Yet God, Who is a Spirit, was present in a Bombay *chawl* that day, and Ilahi Baksh found Him.

"I shut the doors of my shop," he told me, "and for the first time in my life threw away my Arabic formulas and prayed out of my heart; as I prayed it was as though a Voice spoke to me, 'You are praying like a Christian and you *are* one,' and I fell on the ground and melted like wax." The next morning before breakfast he was at the Mission House asking for baptism. Ilahi Baksh found Christians friends who enabled him to secure an education in America. He returned to India during my Grant Road pastorate and became the leader of our Bombay Hindustani work. Afterwards he was transferred to Ballia, in North India, where he became a notable Christian preacher and evangelist. Cholera overtook him in the midst of tender ministries among the sick and dying.

I have memoranda of other Bombay conversions among Mohammedans, not so striking as that of Ilahi Baksh, but illustrating no less perfectly what has seemed to me a peculiarly open avenue of approach in reaching them. I learned then, what missionaries to Moslems fully recognized, that there is a strain of mysticism in the Mohammedan mind in spite of his material and often sensual interpretation of spritual truth. As for devout and high minded Mohammedans, they nearly always are mystics.

After three years in Bombay we were stationed at Cawnpore in the Northwest Provinces. For a number of years the work of village and city schools, the development of industrial shops, and the problems connected with the administration of an important district consumed my whole thought. It was not until our sixth year in Cawnpore, the year before our furlough, that we found ourselves in the midst of revival conditions that again made possible observation and experience of the direct working of the Spirit of God among Mohammedans. We of course had dealt with Mohammedans in our school work and village preaching, but I now am writing of the "pentecostal" approach that grows out of a true Christian revival.

In March, 1909, a remarkable spiritual movement swept through the Christian community of Cawnpore and continued for three months with increasing power. The outstanding mark of it was prayer. The Church itself was girded with strength and lifted to a place of Christian leadership. Twice daily for ten weeks our great central church in the heart of the native city was packed with people. The meetings were spontaneous and free, with special emphasis on prayer and the preaching of the Word. Much time was given to song, praise, and testimony. During all those strenuous weeks I made extensive daily notes, which I have preserved, and from which I now gather a few excerpts bearing on the present discussion.

The following entry describes a common occurrence: "I talked quietly on Matt. 10:28 and called for seekers. We were singing *Isa Kaisa Dost Piyara* when I saw a young Mohammedan trying to get his hand above his head. I smiled encouragement and he immediately stood up and walked to the front. I motioned to Ishwari Pershad who took him by the arm and they kneeled at the altar in prayer while I continued the invitation. I then called the altar service which continued with considerable power while I talked and prayed with the seekers. When I reached the Mohammedan he prayed after me, but not with great spirit. When I said, 'Lord Jesus, I am now ready to be baptized in thy name,' he halted. I looked up and he said, 'Tomorrow I will be ready.' I then prayed that God would deepen conviction and left him while Thomas John continued to pray and talk with him. He said he had not had rest for ten days and could not keep away from the meetings. Inayat Masih (a Mohammedan convert whom I had baptized several days before) sat back with Daftari. After the service he was talking, full of life and spirit, and said he wanted to learn *Zor hai Zor*. Misri Lal got in front of him and Thomas at his left ear; they loaded him with melody while I lay back and laughed. Mrs. — and Miss — remained in the gallery to pray with three purdah women who had been sitting through the entire service."

The following was somewhat unusual: "About 8:15 the church was packed by a large crowd of Mohammedans who came in a body headed by four moulvies. Presently a pert looking fellow walked up the aisle and interrupted Mrs. — who was reading in Isaiah. She bowed to him politely and said, 'Speak, please, after I have finished,' and Gulzari hustled him into a seat like a bag of bajra! Then Mati Izhaq and Gulzari walked the main aisle like policemen, it was well done. Presently Benjamin came up and whispered to me that a disturbance was brewing as soon as the Bible reading was finished. I told his not to be disturbed, to sit perfectly quiet, and believe God. At the close of the reading I called on Bella John to pray. While she bowed inside the altar many Mohammedans stood up, looked around, and then sat down again. Bella went on praying with increasing power when suddenly, as though one man, fully 125 or 150 men sprang to their feet and made for the doors. They ran as though they had been seized by panic. They could not get through the doorways quickly enough and stuck in the aisles. Bella finished and I started the Lord's prayer, the Christians joining. We repeated the prayer three times while the crowd got through the doors. It was an utter rout. As soon as they were all out we started a testimony meeting and the crowd began to fill in again, by twos and threes. They looked foolish as though they could not understand why they had left in the first place. We had victorious Christian testimonies for about fifteen minutes and then quietly dismissed."

The case of Inayat Masih (his baptismal name, and the only one I seem to have entered in my notes), to whom reference already has been made, is not without human interest. His conversion caused no comment until it had been heralded in the city. The following excerpts cover about one month and begin shortly after his baptism.

"Inayat Masih came to me at the altar service and wanted to know how to pray. Masih Charan who knelt by him helped me greatly by telling him that he must pray like a little boy asking something from his father. Inayat then wanted to know if he should close his eyes or keep them open, and if he should sit or kneel. I told him to kneel like the rest of us, and to open or shut his eyes, just as he felt like doing, and to pray out of his heart for the things that he wanted, telling him of a dozen things that he might pray for. He threw back his head, opened his eyes wide, spread his hands in front of him, and began in a strong clear voice. He prayed with considerable understanding for 'sinners', for Mohammedans, for the whole city, and then for Mrs. —. We all said 'Amen!' Then, as I was dismissing the service with prayer, he began again, taking the words out of my mouth and repeating them. I smiled at him and told him to listen until I had finished. When he had become quiet I went ahead and he kneeled in front of me puncturing every sentence of mine with 'Amin!' He is catching on and will learn very fast. . . . Tonight I was disturbed to see Inayat Masih sitting back. A number of evil looking Mohammedans were sitting near him. After most of the crowd had gone I spoke to him to come forward, but he would not. I prayed, and when I looked up, the Church had again filled with people. Again I called Inayat to come and join us at the altar service and he came. I am disturbed about him. . . . Tonight during the testimony meeting Inayat Masih arose and denied Christ before the people. As the altar service was in progress I felt strength in my bones and sent some of the best pray-ers, including Misri Lal and Shah, to surround him and pray the evil spirit out of him. What praying! He came to the altar weeping, and the power of Satan over him seemed broken. I fear for him. He is surrounded by *badmashes* who seem determined to drag him back again. . . . Tonight my conversation with this young student (from Allahabad University) brought out some interesting facts. He had talked to Inayat Masih in the road, and afterwards Inayat went to him at 11 o'clock at night and told him all about his experience 'with the Christians.' He remained talking to him until 3 in the morning. Inayat Masih told him—and the young fellow repeated it to me with the utmost simplicity—that he could not resist the strange power of the meetings at Central Church; that when the Christians testified and prayed all his strength left him and he *had* to come to Christ; that after he confessed Christ and was baptized the strange power remained with him only three days and then began to leave him. This testimony is to me a blessed confirmation of the work of the Holy Spirit. Inayat *was* converted. When the light of duty became clear and persecution began, he wavered and could not pay the price; then the sharks got after him and denial followed. But it confirms me in my conviction that we are on the right line. The blessed part is that Inayat's testimony, in spite of his falling away, has strongly convinced the young man himself. He promised to 'meet me' in quiet prayer tonight between 11 and 12 o'clock. God reach him!" . . . "This morning that Mohammedan student—the one Inayat Masih talked to—was at the meeting, sitting back with a young Bengali. At the close he said he wanted to talk to me, and then confessed that for six days he has been sick with conviction. He kneeled with me and prayed in the name of Jesus. He said he was convinced that he must become a Christian."

It should not be forgotten that the Cawnpore revival was in no sense an attempt to reach Mohammedans as such. The main emphasis of the meetings was spiritual teaching for Christian people. Nevertheless, Mohammedans crowded our services in which they always were made to feel welcome. It was impossible to overlook their presence, and it would have been folly not to give them some direct messages. I am convinced that fear of the rich and powerful Mohammedans of Cawnpore was the one influence that kept scores of them from openly confessing Christ, for they seem utterly fascinated by the meetings. That many of them made secret confession I have never doubted. One of the near-by mosques set up a booth directly opposite the main entrance to Central Church and one or more moulvies were there proclaiming passages from the Koran, or from Mohammedan commentaries, as the people were entering or leaving the Christian services. To stand up against such authority required boldness of an extreme type. Even to enter the Church was an exhibition of high courage. We never turned from Christan teaching to combat Islam, but whenever we did make reference to Mohammedanism we aimed a body blow. It seemed poor tactics to side-step a straight issue. Perhaps one or two further excerpts from my notes will be sufficient for the one matter I am seeking to illustrate in this article, namely, the spiritual impact of a Christian revival in the midst of Mohammedans.

"Tonight was a tender, gentle meeting. The Bible reader was Rev. V, and the talk was about the Redeemed in Heaven. Mrs. — spoke of our little children who always are in the presence of God, and of the dear little babies who are in the Lamb's bosom. It was our Christian 'family' night and full of melting love. In the midst of the testimonies, at the close of the Bible reading, I drew a 'picture' to show the difference between a Christian and a Mohammedan home, though I made no reference to Mohammedans as such. I called Brother Shah and Agnes, Ram Lal and Ruth, and Jai Ram and Bertha, and asked them to stand inside the altar facing the audience. They came quite obediently and stood while all the people looked at them. Agnes appeared particularly beautiful as she stood there beside her husband. Then I said in a quiet voice, 'Brother Shah, I am a prophet tonight and I now give you authority to take a second wife, and then a third wife, if you so desire.' Poor Agnes nearly sank into the ground, but Shah was quick to see what I was driving at and held her closely by the arm. Then I repeated the same words to Ram Lal and Jai Ram and told them to take their seats again. The whole congregation seemed to be shocked, indeed I felt shocked myself. Many Mohammedans were present. They appeared stunned and stung." . . . "Today about 4:30 a Mohammedan gentleman came to see me at the *dafter,* Mr. Abdul Gaffar, Thatrai Bazar, Chowk. He is an educated man, studied law in London. He wanted to talk to me about the 'picture' which he said I had stood up before the audience last night at Central Church when I told the people I was a 'prophet'. The thing had gone through the city like a sword! He freely admitted my accusation—for he called it that—against Mohammedans as a class, but wanted me to know that educated Mohammedans repudiated polygamy altogether. We had a heart to heart talk about Jesus Christ."

"Today the preachers and boys went throughout the city and distributed 5000 *Yih Wuh Hai.* (N. B.—*The reference here is to 5000 large green handbills containing three words in heavy Arabic script, 'This is That,' and nothing more. The bills awakened tremendous interest and caused many inquiries, for it was recognized that they were being distributed by Christian preachers and school boys. The following day 5000 more bills were distributed containing the full Scripture, Acts 2:16, 'This is that which was spoken by the prophet Joel, etc.' It was in fact a public avowal and testimony that the Spirit of God was being poured out upon the Cawnpore Church and was a bold challenge to Mohammedans to come and see for themselves. This was our only direct attempt to reach Mohammedans during the entire ten weeks of special meetings.*) The Moulvi across the road is holding forth tremendously and it is evident that the Mohammedans are being stirred to the core. Abdul Gaffar was at the morning meeting. He and Shah got into a religious discussion for which I am very sorry." . . . "This evening was great! 'This is That' did the business. The church was packed and the spirit of testimony fell upon the people. They talked and sang and quoted poetry, original and otherwise. Everyone seemed perfectly free. It was a 'band wagon' night and everyone wanted to get 'in'! Our Christians were joyful and victorious. When I spoke, the Spirit of God came on me with power. I left the pulpit and went down into the audience where I gripped a number of Mohammedans by the shoulders as I told them solemnly that God's Holy Spirit was gripping them in their souls. Many seemed deeply impressed and some of them bowed their heads. The word has gone forth. Follow it, O Lord."

A single concluding word may not be out of place. The colossal world movements of the past four years have shaken every Mohammedan community from the Malay archipelago to the Moroccan villages. Mohammedans everywhere are profoundly disquieted. They are questoning, wondering, waiting. In some districts Mohammedan mass movements toward Christianity is the positive expectation of informed missionaries. Wherever the unseen Presence is made real to them, without awakening suspicion that Christians are seeking to "convert" them, the distraught minds of Mohammedans are strangely open to the divine Spirit. Wherever a Christian church in the midst of a Mohammedan community is ready to wait on God, the pentecostal promise is ready to be fulfilled—"for to you is the promise, and to your children, and to all that are afar off."

HARVEY REEVES CALKINS.

Chicago, Illinois.

THE EDUCATION OF WOMEN*

We noticed in the sixty-sixth number of the *Star*—that brilliant paper—an enquiry or explanation, and objection or exposition interchanged by its correspondents. Among them there is an esteemed correspondent, who writes under the signature of Mohammed Sa'id.

We are not of his horsemen, nor would we trespass on his race-course, but the importance of the subject compels us to rush in—although by doing so the *Qibla* certainly sits in judgment on itself, for does not the poet say:

"The blood-brother came brandishing a spear—
When lo! thy kinsmen all have spears."

We will introduce our enquiry by mentioning the problem which our excellent friend addresses to the illustrious *Star* on the subject of the Instruction of Moslem girls in schools. He writes as follows:

"I have read with care and solicitude what you have written about womankind, in which you have said in concluding, 'The first stone placed in the foundation of the Girls' School is the first stone in the building of our society and our political and social life.'

"Permit me to say a word on this subject. I do not deny that the education of womankind is an education which should cause her to be in the future a tender mother, and the training of the characters of her sons and the enlightening of the minds of her daughters is among the most important of works, and one of the chief points in the training of young girls should be the management of the household, the cleanliness of the dwelling and the care of the health of infants.

"And I further do not deny that it is imperative on us to train our young girls in everything that will profit the inhabitants of the *harim,* that the secluded lady may long enjoy health and strength and prosperity of life. I do not deny all this, and yet have we any guarantee that the school will teach girls this proper performance of their household duties?

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* **Translation of an article in the *Qibla*, published in Mecca, Nov. 28, 1917, 1336 A. H.**

"In Europe and America, a school education turns young girls out, far from the principles which the religion of Islam has enjoined. Among these principles 'there is no convent system in Islam,' because the convent idea is not in agreement with human nature in either male or female. And many of the educated girls of Europe and America perceive that marriage does not agree with their independence but rather fetters their freedom and therefore many of them are unmarried. And if a woman is occupied in teaching, or law, or medicine, or trade, she cannot be a mother. And in the West it has become a menacing feature, shown by the smallness of the birthrate; because woman, whom God created to bear children, has become the worker in the state polity, and politics have turned her mind from marriage.

"And what do you want from us, O our Schoolmasters! in the matter of the education of our daughters? Do you want them so to learn that they become like Western girls, perceiving that marriage and independence are incompatible; and that trade and law and medicine are necessities to them as they are to men? And so, forsaking marriage that they should work at these professions as if politics were their right and their lawful employment although they make void the office for which God has created them if these are their duties? Or what do you want?"

Then we have the reply of the illustrious *Star,* and this is it:

"This letter comes to us from an esteemed writer. In it he replies to our treatise 'Womankind'. It appears that the writer is heedless of the purpose of the education of woman and the mark at which we are aiming. The intention of our argument is that it is necessary to instruct the woman in order to enable her to become a mother, well versed in the virtues of motherhood, knowing her duties to her children and home, the requisite domestic economy and cleanliness, and the laws of hygiene and cookery; in order to aid her in the development of her powers, moral and mental so that she may be in a position to train the mental powers of her sons from their infancy, suckling them with the milk of good and estimable character, built on the foundation of the true and proper religion.

"In our next number we shall give the subject its deserved consideration."

This question and reply make plain to all the ideal which portrays to us the great differences in the customs of the world in its beliefs and conventionalities, whether these are peculiar to its social system, and friendly intercourse, or to its conditions of living and the rest of the incidents of earning a livelihood.

The decision rests upon what is good or on what is bad, upon what assures us in a convincing way. It will indicate one of the two sides so as to build on it what is truly profitable, seeing that it is certain that what is profitable for one country is not necessarily so for another, but rather may be the opposite, and this needs to be followed up with an investigation on which we have now no space to enter.

And here let us bring a simple example on the subject, viz. let us take a boy, Omar, or Sa'id, who passes out of school holding the highest diplomas that he can obtain with the certificates of his professors in many subjects, yet we find that he cannot profit from these sciences to the extent of being able to earn even so much as a cup of water, as is abundantly testified by many of the graduates from our schools, who have attained that which their countries have no need of. Now, had we left that boy to his own devices, to become a camel driver or donkey-boy or wood-cutter, with any of these crafts he could at least have earned his daily bread. Yet withal from this example we cannot pronounce these sciences bad in themselves because of this result. Seeing that though in one country this is useless, in another it may be profitable to the people in the best sense of the word.

And this logical conclusion, together with the words of the illustrious *Star*, "that the education of the mother enables her to train the mental powers of her sons from their infancy, suckling them with the milk of good and estimable character built on the foundation of the true and proper religion," causes the careful investigators among our Moslems brethren to investigate thoroughly into the results of modern schools since their arrival in the world of Islam, and their influence on their beliefs. And here appears, speaking generally, what we have pointed out of the differences in the conventionalities and usages of countries. And our aim in knocking at the door of this inquiry is to stir up the concern of our best men—those who care for the welfare of humanity—to an endeavour which will bring them to a result by which the whole of the customs and conventions of the world will be confined to a true service of profit or to the least of it—the world. The lift to every country is that which is suitable to itself and on this account, and seeing that our subject of investigation into Womankind is bound up with the management of the life of the human family, we find that it is necessary to confine ourselves altogether to the place of woman among ourselves, the Arab nation, and the manner of her life among her own people.

The Arab woman among her own race has her special place, which is evident to those who have the least understanding of the history of their life; and if it were not for the want of space we would present a true historical treatise gathered from incontrovertible sources.

The most obvious fact with regard to this is that the Arab man tenaciously clings to the cherishing and honour of his wife and daughter, sister and kinswoman, and indeed of every woman of his race, and stands keeping guard over her, just as he tenaciously clings to his own life and keeps guard over that. And one realizes the extent of this too excessive care for her and his jealousy for her from the fact that in pre-Islamic times if he feared for his family, he buried his daughter alive, thus guarding her good name and honour. The one of whom the Creator—to whom be glory—said: "And when the girl who hath been buried alive shall be asked for what crime she was put to death." (Surah "The Folding up" v. 8).

You cover them (women)! You cover them in Islam as is evident from the names of their clothes and all that they wear. And there is no difference in this respect between the Bedouin woman and the townswoman. When Islam came it did away with what it abrogated, such as preventing the burial alive of girls; it added that which it added, which things are well-known; and it allowed to stay that which it allowed to stay, and is it not the jealous care of its womenkind of this class? And thus there is no need to investigate. We know that this sense which Islam has allowed to remain is one of the laws of nature common to every creature, because we see the cock—one of the least of the creatures—jealous over his hens keeping any strange cock from approaching them, And he carries this out as far as he possibly can, hiding the hen in a secret house from the view of any other fowl. This is the same with the camel, one of the greatest of the creatures. The male will never permit another camel to approach his mate. It is the same with many other animals.

Therefore the covering of womankind and her seclusion is in the eyes of the noble Arab, a thing to be desired for them, first by the laws of their nature; and second in the eyes of the Moslem Arab, by the laws of Islam. And some of the Arab women, if a stranger finds them by chance outside their house their innate sense of shame and modesty is greatly outraged, should they be sitting on the ground, from whence they can perceive no way of escape from his observation; or, should they not be sitting they turn their faces away from him—in spite of being already enveloped within their dress or veil. And this is a matter of necessity to them, and not from choice—it is because of the veil.

But with regard to her position, it is she who takes charge of the second essential part—the doings of the indoor life of her husband, her father and brothers if they have not views of their own. And she manages all this so completely that she leaves to the man nothing to do in all these indoor matters unless feed his horse or something connected with his animals. And we must notice that just as there are degrees of intelligence in the woman with regard to the management and the care of everything within her province so there are in the man, with regard to the management of his province too. And this, to our mind, is sufficient to demonstrate the status of womankind in view of the sensibilities of the Moslem Arabs. It is confirmed because she has been given in our family life, her share of its doing and management. And with this view of her position, there is nothing further to be sought with regard to the Arab woman—beyond this would be an invasion of her right.

Now to conclude usefully we will investigate an objection. Perhaps one will ask the reasons of the Arab peculiarity in confining their women to this part, namely the internal management. Our answer to this will be that the Arabs felt and comprehended the well-known difference in the physical strength of the two sexes, of which many specialists have spoken and so they have given to woman her position because it is the most suitable to her. And the simplest of all proofs of the suitability of appointing woman to this sphere is the matter of pregnancy and its consequent feebleness and weakness, at least from the beginning of the seventh month, and the time of nursing with its testified influence on the physique, not only in the woman, but also in the strongest of animals, such as the horse or camel, which it is not possible to make use of during these two periods, especially the first of them. If you expect work of them you expose them to injury. The thing which we do not consider possible for a woman is that she should be a sailor or soldier or builder or anything like a profession involving arduous work. Nay, but even many other occupations making lower demands on her, however strong the woman may be, we could only imagine one or two, at the most, able for them. And these on the conditions which the might of the creator—may His name be glorified and exalted—has ordained in His eternal wisdom by the appointing of many conditions to womankind which are of no need to mankind.

With regard to the veneration and honouring of the woman, and the care of her comfort in life and the minding of her and the magnifying of her state in the eyes of Islam and the Arabs nothing can be laid against them.

And so we have pointed out generally and in detail the position of the woman in the Arab and Moslem social order with regard to her seclusion—the veil—and what are her rights in the management of the family; so now let us return to the purpose of this investigation as to what should be the school education of the daughter of Islam.

We say then, knowing that the woman takes charge of the man's indoor affairs whether he be her husband or brother, let us see to it that the little Moslem girls enters a practical and not theoretical school in her second year, that is from the time that she is able to speak and to begin to comprehend the rights of things. For this she will turn to her mother, the one who looks after the indoor affairs of her father, as her best teacher, and from her she will receive her first practical lesson of good breeding, namely how to nourish her sister or brother, looking after his growth, and watching over his life from the time of his birth until his maturity, and school years are completed. And perhaps that girl will be her mother's sole assistant in this work.

And when we compare the physical health that is the outcome of this home school, with that of those who issue from the modern seminary and the lessons they learn there, we find that we can dispense with all talk—the more so if we take into consideration the deleterious effects of the carbonic acid gas inhaled by a number of pupils together in a schoolroom! And so too with the remainder of the affairs of household management, particulars of which there is no need to mention here.

The Moslem girl then enters the school which by its natural program provides the most important arts that she needs to acquire on a basis consistent with the means of her parent or guardian. And there can be no doubt that by such management she has given into her hands that spiritual mutual affection which either results in the extinction of the family or else in the confirmation of its life. Whereas the pupils passing out from the modern school, wishing in everything to be conformed to its methods, desiring to force on their own homes their own theoretical training of arts and sciences, which things they are unable to accomplish. And far be it that they should be able to do so! At least seven out of every ten dash against and make shipwreck over this stumbling-block because of the impossibility of their people's means to carry out such ideas and from this begins the unhappiness of the family—the girl desiring to live in her home environment according to the ideals of her school lessons and the parents' wealth not sufficing for it! And the inability to obtain the wherewithal for this, obliges her to obtain it by any means in her power without consideration of the evil of the roadway by which she obtains this end. And the result is so well known that we would content ourselves without prolonging our enquiry into it.

And allied to this subject is what we have seen lately in the famous magazine *Freedom,* printed in the town of Tanta, from the pen of the esteemed Mohammed Khairat, a lawyer:

"In its opening article, the 106th issue of the *Quibla* conducts an investigation under the title of 'Blind Imitation'.

"Yes, we are among the number who adhere firmly to and believe in the truth of the words of the Highest 'Those who have and those who do not have are not the same.' But the knowledge of the people must be according to the ideal method which agrees with the need of a country and its present state of preparedness for them. In brief, the foundation of Moslem beliefs must first be laid, and then let knowledge be raised on it according to the improvement which has taken place in its social order, in the direction of the commercial life, and such like; and not the foundation of schools which desire to turn out our daughters on the model of the city schools of Geneva, no, neither on that of its village schools, though we have no doubt that these do not teach exactly the curriculum of those of the capital. Otherwise what was said of the raven who desired to imitate the gait of the dove could be said of us with truth, it lost power of its own original walk, and could never become like the dove."

This is the goal at which we are setting ourselves, and this is the disease which we are trying to heal, by giving each town what it can bear according to its capacity and so until we reach what we have just said, we would stir up the eagerness of the illustrious *Star,* and its noble staff, to that which is still more important, viz: the guarding of the public wealth.

Yes, the consideration of this is more important than the bringing up of girls, because their very existence is dependent upon this foundation. But let it be realized that by our statement we do not desire to deprive any of the pupils, but we do desire to point out the evil of the attempt and succeeding in it without regard to the corresponding increase of wealth, so that we may prevent property from passing out of the hands of the natives. That is the only object of our inquiry. Nay, but we believe that this is the true moral welfare of the life of the people.

We say this in spite of what educationalists may have agreed as to the standing of such a school, for the preservation of the pupils and daughters of Islam, from that which would lead to their falling into the faults to which we have referred above.

"Say, everyone acteth after his own manner: but your Lord best knoweth who is most truly directed in his way." Surah "The Night Journey." v. 84.

A CHINESE MOSLEM TRACT

The following article is a translation of a recent tract published in China, and gives us a peep into the mind of a Chinese Moslem, showing how Confucianism dominates his thought. We owe the translation to the Rev. Charles L. Ogilvie of Peking, and its revision to Mr. Wang Chien t'ang. The passages in brackets are explanatory and supplied by the translator.—Editor.

I. Explanation of the meaning of Pure and True. (Moslems in China are called The Pure and True Society.)

Our Islam, which has spread into the East has been called Hui Hui, also The Pure and True. As to the name, Hui Hui, a prominent Moslem, named Wang Tai Yü, explained it as referring to the turning of the body and of the heart, (i.e. repentance in a double sense), but with regard to the name, Pure and True, it is seldom explained. The following is an attempt to make it clear.

There are two ways of looking at the subject: one is from the Divine standpoint, according to which, Pure and True refers to the substance (body) of the Lord. (The term used for God throughout is "Lord" rather than Allah, as the pamphlet is written especially for non-Moslems.) Although he created all things and controls all things, yet he is separate from all things, having no connection with them, as the reflection in the mirror or in water is separate from the body reflected, he is not fastened on to the outside of the universe, neither has he fallen into the middle of it. He has not been contaminated by contact with created things, but on the contrary, is the purest of the pure. All who have a beginning and an end must be reckoned as phantoms, and only he, who is without beginning and end is the Real. As the Lord is the source of all, where can there be any beginning with him? And as He is eternal, where can there be any end? He who creates but does not belong to creation is the truest of the true. All Moslems ought to know that the preservation of the Pure and True is the most important consideration for all the Lord's followers.

The other way of looking at the subject is from the human standpoint. According to this view "Pure" refers to the heart. How can the heart be pure? you ask. Only by conforming to the articles of faith as given by the Most Holy One (Mohammed). In all one sees, hears, says and does, one should not allow any error to come into the heart. Just as one washes his clothes to make them clean, or as a lapidary polishes the stone freeing it from blemishes, or as one buries gold in the dirt to enhance its brilliance, so should man do with his heart. Just as the lotus springs out of mud and yet preserves its original beauty in spite of its surroundings, so should man do. Everything else impure, but not I, that is the style of a pure man. Starting from this condition, he can gradually become proficient in the work of the Lord.

If a man is able to please God and forget himself, in a perfect manner keep the covenant which he has made, not overlooking his service in a scramble for reputation or wealth, having pure desires and correct ideals, being in harmony with man and God, then he may be regarded as a pure man of fine grade, the truest of the true. We must first live in a holy way if we would possess a true heart; in moments of leisure getting rid of error, being careful of one's self when alone, always cherishing sincerity, and thus maintaining one's character. Moreover we should discharge our present responsibilities, always keeping our balance, not cursing heaven and not reviling men, not leaving a thing half done but steadfastly bringing it to completion. We should not regard the present life as the real life, nor the present death as the real death. We must try to be true, not deviating in the slightest from the truth. Mohammedans should know that the keeping of these two qualities, pure and true, free from stain or error, is the first duty of every Moslem.

We Mohammedans constantly fall short in our observance of that which exalts the Pure and True, and also in our investigations of the truth. If the followers of the prophet do not understand the meaning of the Pure and True how can they follow the truth and do right? They will simply give outsiders a chance to despise them and will be thoroughly ashamed. For this reason, I draw from my limited experience these few words, in the hope that they may benefit my fellow Moslems.

II. Explanation of Faith (Iman).

Formerly a friend asked me, "What is this Iman (faith) that you speak about?" I replied, "The true light of the Lord and the sincere belief (heart) of man, but if one has not real belief, he cannot receive the true light."

Q. "By true faith (heart) do you mean the heart of flesh?"

A. "Not the heart of flesh. The believing heart existed before birth. At that moment all living things are pure. How could the heart of flesh be like that?"

Q. "Is the sincere heart the same as Reason, or is it Emotion?"

A. "Although it is not Reason, yet it is found in Reason. We must use our Reason to understand the mystery. Although it is not Emotion, yet it stands upon the emotions. With the help of emotion it grows strong. But the emotions we speak of are pure, not of the flesh, it is an instructed emotion. As Mencius said, 'I understand words: I take pains to nourish my emotions (great passion-nature)'. The bad emotions cannot be placed in the same category with man's reason. Fleshly emotion raises itself unexpectedly and with one stroke destroys the furniture of the true heart. If man controls it, it becomes like a domesticated horse, in which case the bad emotion becomes a good emotion."

Q. "As to this believing heart, do all men have it, or is it only the possession of Moslems?"

A. "All men have it, but the sages of our religion alone have preserved it."

Q. "What proof have you that all men have it?"

A. "The Divine will manifests itself in the belief of the heart: the Divine will and heredity are therefore the same thing. All men are creatures of heredity and that which each man receives is his original nature. Man's original nature therefore comes by heredity. This is recognized by all. But while we speak of man's original nature we must remember that the idea of free will is included in it, consequently, true faith is according to the desires of the original nature. If the nature says, remain, faith remains; if, go, it goes. If you nourish it, you will preserve it, if you neglect it, you will lose it. This is just as if the Lord had nothing to do with it.[2] But if we say that God has nothing to do with it, how is he able to know the future? If we say that God does have something to do with it, how shall we explain rewards and punishments without implying favoritism? Whether a man has faith or not depends partly upon the Lord's predestination and partly upon man's free will; we might also say that the predestination is determined by the free will, and the free will acts in accordance with the predestination."

Q. "Predestination and free will are difficult to understand. Can you give me an illustration in order that the ambiguity may be dispelled?"

A. "Yes, I can. It is as if we regarded wine as the equivalent of the true light. Those who drink the wine are those who receive the light. The maker of the wine suddenly calls in a loud voice, 'the wine is ready, drink it, there is no limit.' Those who hear the cry are greatly pleased and come dancing and singing. They drink the wine and are delighted with the taste. Because they do not get intoxicated they keep on drinking. The one who makes the wine is like one who has faith and also desires to help others get it. Those who smell the wine are influenced by its delicious fragrance to drink. This is like a man who has a believing heart, and who also produces faith. Those who do not drink but push the wine away because they do not like the flavor are those who have no faith, because they reject it. There are many who, on account of distance and the multitude, are not able to reach the wine, who in their hearts know it is something they ought to secure. They can do nothing, however, but gaze all day long at the door of the wine room. They neither secure the wine nor depart, but wait around if perchance they may drink. They are those who have true hearts and are seeking to obtain faith. Then there are those who hear about the wine but run away from it as if it were poison. They are those who have not a sincere heart but are willing to injure themselves. They do not want to have anything to do with those who have faith."

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[2] **Note by Wang chien t'ang: This "as if" is a very important phrase and must not be misunderstood. To understand Iman one must examine into it very carefully, and not simply read it over in a hasty manner.**

Q. "As to the relation between a true heart and free will, I have learned a great deal, but what sort of a man will he be in actual life who has received faith before he was born?"

A. "Although our religion has the five relations (sovereign and minister, father and son, husband and wife, elder brother and younger brother, friend and friend), the eight principles: (1) Belief in one God; (2) Knowledge of God's truth; (3) Knowledge that our Most Holy Mohammed is the Prophet of God; (4) Knowledge that the four Imams were the Prophet's successors; (5) The doing of good is commanded; (6) The doing of evil is forbidden; (7) Avoidance of lust; (8) To return to virtue; customs, laws, regulations, and all that is necessary to govern the relations of men, yet the manifestation and perfection of faith are found in the adoption of the creed that the Lord is the only God, and in the conviction that there is benefit in the sincere service of God. Moreover, this recognition and service must be with the understanding and devotion. Understanding and devotion are manifiested outwardly in an enlightened and virtuous conduct day by day. This is the sprouting of faith, and on this account man receives special grace that his character may be developed. In this way he reveals the will of the Lord, purifies his own nature, cleanses his heart and keeps his body in order. This is what we call the outward manifestation of an inward state.

But this understanding and devotion also have an inward manifestation, namely, in the intuition leading one to study the teachings of Mohammed. Here we have the root of faith. Proceeding from this root we find the body kept in subjection, the heart cleansed, the nature purified and the Divine will revealed. This is what we call the inward manifestation of an outward state. Although the ways of knowing are not the same, yet they all lead to the knowledge of the one thing. And although the ways of showing one's devotion are not the same, yet they all lead to the same accomplishment. Or to put it in another way, understanding and devotion should not be unbalanced, like one foot trying to walk, or one hand trying to clap; they should proceed together as the arms and the legs do, or as the shadow follows the body. To have the understanding without the devotion to balance, it is to have a useless thing, and to have the devotion without the understanding to balance it, is to have an unstable and dangerous thing. Consequently I say, understanding is the knowledge of that which ought to be performed and devotion is the expression of that which ought to be known.

But the value of understanding and devotion does not lie simply in the importance of recognizing and serving the Lord, but also in the recognition of the one who leads us to the Lord, he who is the door that opens into the service of the Lord.

Nevertheless, if I would make myself upright, I cannot be ignorant of the errors of others. While holding steadfastly to my own purpose, I learn the falsity of such statements as the following: that the Lord and the universe are the same thing, that the Lord dwells in the universe, that man's nature is the Lord, that Buddha appears in order to preach the law, (Buddhist), that the Lord is three in one, (Christian), that the Three Pure Ones have one essence, (Taoist), and other kinds of wrong teaching. We all know the wildness and incredibility of these notions and we must on no account allow them to confuse our minds. If they do not do so, then faith can have its perfect work in us.

Q. "What sort of stuff will a man be made of who can develop such faith?"

A. " 'Those who having no virtue, develop it by their own energy, when advanced to a position of dignity can make the whole empire virtuous.' (Mencius). What is the cause of this? The true seed of faith in the hand of the Lord, planted in the heart of a man before he was born. There are true hearts and false hearts, like good ground and poor ground. That which is sown in poor ground will wither and die, and that which is sown in good ground will grow and flourish. With the help of understanding, the root of faith will send forth sprouts, and by devotion the plant will be nurtured. In leisure moments cherishing a believing heart and in active moments exercising an inquiring mind, this should be our rule, or to use a figure, watering and pruning. In this way a man will have life and enthusiasm and will bring forth fruit bearing seed.

" 'Just as true seed if it finds its proper use will bring about a happy order throughout heaven and earth and cause all things to be nourished and prospered', (Doctrine of the Mean), carrying out the wonderful purpose of the Lord, which has been hidden in ages past in the order of things, so it is with truth. And putting the universe in order is the smallest part of it. It also produced a man of faith who was able to know the essence of the Lord, who was able to please the Lord and forget himself, thus changing the false into the true. (The last phase evidently refers to the purification of human nature.) Consequently, those who please God by losing their lives, find another life in God. This sort of a person out of a good heart reflects the light of God, and the light of God on its part gives light to the believing heart. In the long run these two lights become one and the two hearts (man's and God's) become one. So it is said, that which faith puts forth shall return to it again (classical reference), faith, as it always has done, hiding in the being of God. Is this not wonderful? There can be nothing better than this. Confucius said, 'By diligence you will make progress in the truth.' I say, those who can get to this point will find none to surpass them."

The friend was very happy and thanked me saying, "Your explanation is very true and fair, and it is perfectly consistent. How fortunate that I met you and heard about this matter! 'Even though I should die to-night, it would be nothing.' (Confucius.)" (The meaning is, having heard about the truth, there is nothing else of any consequence.)

When I heard these words I was surprised, but happy. I replied to him, "Ah, my friend, you certainly have a true heart and are a seeker after faith. If not, how could you understand all these things? Your ears are surely attuned to truth." The friend said, "That's true" and left.

I can never forget that conversation and for that reason I have written it down for the benefit of those who do not have faith.

YÜ SHAO CHAI.

AL RIADH, THE CAPITAL OF NEJD

The empire of Mohammed embraces many races and extends to many lands. In it are many cities larger than any in Arabia. The noisy literary propaganda of Islam has its center far away in Egypt, and the fading glory of its political power has been for many years in Turkey. But the essence of the strength of Islam is not its political power, nor its literature. The faith of Mohammed has marched victoriously through thirteen centuries and conquered every system in its path, because of its unparalleled grip on the hearts of man. The marvel of Islam is not the wasting of land after land with fire and sword and license, but the transformation of those same lands into its own fanatical devotees. Every land has a small nucleus of men whose primary interest in life is their religious faith. For that faith they live and for that faith they would be glad to die. It is safe to say that no system of faith in the world commands such intense devotion on the part of such a large percentage of society as Islam. The rich and the poor, the high and the low, the educated and the uneducated, are alike in this the supreme devotion of their hearts.

Now the capital of Islam's political organization has been for a long time in Constantinople. Where it will be after this war, no one knows. The centre of its small store of literary ideas, and its very large stores of literary words is in Cairo, Egypt, but the empire of men's hearts over which Mohammed rules has a different Capital from either of these, and that Capital is a small city in the midst of the deserts of Arabia where the pleasant things of this world are hardly known, and where the proud, austere, sterile desert seems to find its reflection in the hearts of men and in their religious faith.

It has always been the hope and the prayer of the

Arabian Mission that the way might be opened for the entrance of the Gospel into that city. Men have prayed for it at home and worked for it on the field, and now apparently we are beginning to see the answer. On invitation from the chief, that city has been visited by a missionary. A medical visit of twenty days is not a great thing, but by God's blessing it may easily be the first step toward the occupation of one of the most strategic points in the whole empire of Islam.

The receiving of the invitation was no accident. It meant much work and some strategy. It was the result of the definite efforts of practically every member of our Medical staff for the past ten years. We trust that in a far deeper sense it is the fruit of the prayers of many years both at home and abroad. Some lessons may perhaps be drawn from it. If anywhere in the world we might have expected God's blessing to attend the policy of partial concealment and disguise of our evangelistic purpose, it would have been here. The city we wanted to enter was the most bigoted in all Arabia. As a matter of fact success so far has come following precisely the opposite plan.

When Katif was occupied by the Arabs, there seemed some chance for us to enter it, and the temptation to avoid the Katifis in the evangelistic work of the Bahrein Hospital was very strong. I remember how after considerable struggle it was decided to be absolutely as aggressive as possible with them and to trust the Lord as to the result. That same year we were received into Katif with a cordiality and heartiness almost unique in the Mission's hstory. On our first visit there the Amir told us to get out of the city if we did not drop the prayer services which preceded the morning clinics. We declined to drop them, and he found a way to allow us to remain. That fanatical Wihaba Mohammedan has become I think, quite the warmest personal friend that I have among the Arabs, and it was his personal effort that finally secured for us the invitation to come into the Capital city for a medical visit. It is a lesson that some of us apparently must be taught over and over again, that the accomplishment of the difficult things in the Kingdom, depends on how well our work pleases God, and not at all on how well it pleases men.

The trip itself was most interesting. A delightful sail of two days took us to Ojeir. Bin Saoud, the great chief of Riadh, rules and the days of corrupt Turkish officials are over. An old friend from Katif was in charge, and it was a real pleasure to meet him again. From Ojeir to Hassa is perhaps forty miles, done in one night on either donkeys of an unusually sturdy breed, or on camels. Yellow sand drifts, some of them a hundred feet high constitute practically the whole landscape. However, in places where the drifting of the sand has uncovered the soil underneath, fresh water can be found only a foot or two from the surface. We traveled from three in the afternoon until sundown through these desolate sand drifts. Then when it was time for supper, all we needed to do was to hollow out a shallow basin in the ground between two drifts, and we had all the fresh water we wanted.

Our first stop was Hassa, the paradise of Arabia. The graceful date palms against the yellow sand drifts, make a wonderfully beautiful picture. Where all the fresh water comes from that makes Hassa a tropical garden, is more than an ordinary man can imagine. Certainly the sunbaked desert inland can hardly furnish it. Date gardens stretch for miles in every direction, and marvelous to relate, the water is so abundant that there is plenty for wheat and even rice in addition. Figs abound as do pomegrantes, apples and peaches and apricots. Cantaloupes are raised in great profusion. It is the garden spot of Arabia. Seventy odd villages of various sizes are scattered through the gardens. Perhaps from one to two hundred thousand people live in them. The inland Bedouins come here by thousands to do their trading. They bring wool, and hides, and ghee or clarified butter. Goats and sheep and camels are sold also. Thursday is market day, and then State Street in Chicago can hardly surpass the Hassa Bazaar.

The Turks ruled this district for fifty years more or less, but they have left hardly a trace except the cordial hatred of everyone. No schools were founded, no better ways of building were introduced. They are gone now, and in their place sits the Amir of the great chief of Riadh, a man whose very name is enough to strike terror into the heart of the most reckless Bedouin. The city is drastically but most efficiently governed. Infractions of the public order are punished in ways that make the blood run cold, but a more orderly city could hardly be found in America. In the old days two regiments and more of Turkish soldiers were not sufficient to keep even the road to Ojeir open.

We stayed in Hassa four days, and then pushed on toward the city of the desert which is the center of the political and religious life of Arabia. It was mid summer, and none of us suffered from chilblains or had his ears frozen. Altogether we made a caravan of nine camels. One of the camels carried silver, government revenue, from Hassa to Riadh. The value of that camel's load was somewhere about twelve thousand dollars, according to reports, but it was quite unaccompanied by guards. So complete is the safety of the country under its present ruler, Bin Saoud, that this excited no surprise or comment. Three camels carried the doctor and his supplies, including an assistant. The remainder of the caravan was made up of five camels ridden by travelers who happened to be on their way toward the same city as ourselves. We rested for something like three hours at noon, for an hour or thereabouts at sundown, and for perhaps two hours just before dawn. The rest of the time was spent in the saddle, for the five days of the trip.

One of my fellow travelers was greatly troubled over the fact that I did not join in the daily prayers of the caravan. He came to the guide in great concern. "That man," he whispered, "doesn't pray." "Oh well," said his more sophisticated companion, "Never mind, he is on his way to Bin Saoud, and he is a great doctor." "I tell you," said the old patriarch, "that he does not pray." The old man was greatly perturbed. I am sure he anticipated for the whole caravan a fate such as Jonah brought to fellow travelers. However, at noon when we were resting, I found him trying to mend his torn robe without needle or thread, and I brought him a fine thick needle, and a long strong thread, and he was delighted. He mended that hole, and various others which he discovered. His thread had to be replenished several times, and the matter of neglected prayers ceased to trouble his mind. I used to give his small boy who was traveling with him, some of my bread, and after that I had two firm friends in the caravan, at least. In fact, by the time we reached Riadh we were all the best of friends, and parted with real regret.

There may be countries in this world more barren and empty than the deserts of central Arabia, but the difference cannot be very great. For days and days we traveled and did not see a single individual, and the only life of any sort was an occasional lizard, one variety of them indeed, a foot and a half long. These brilliant green creatures are considered a great delicacy by the Bedouins. My own appetite for meat was not strong enough to make me care for any. My assistant, a Shiah Mohammedan, was horrified, for such animals are most unclean to them. The Bedouins caught one, and he begged that such a man be not allowed to help prepare our evening meal. There were many lizards of smaller varieties too, and an occasional jereboa, a sort of mouse with long hind legs. It was cooked and eaten with no ceremony.

Most of the country was a rocky plain, with gentle slopes, which might perhaps be quite fertile, if there were only a sufficient rainfall. For parts of two days we traveled over a country as black as an asphalt roof, the earth underneath of solid rock, apparently volcanic in character. We spent nine hours in passing across an arm of the Great Dahna or sandy desert of inland Arabia. It was a repetition of the road between Ojeir and Hassa, covered with enormous sand drifts, but strange to say, with quite an abundant vegetation, for the most part dried down by the heat and the drought of summer. In the spring there is a little rain which is sufficient to nourish a really surprising amount of vegetation. To my very great surprise there were several varieties of plants which were beautifully green even in the middle of an unusually hot summer. No water was to be had for a hundred miles in any direction, even out of wells that may be a hundred and fifty feet deep, yet this district is full of gazelle. We shot one and that day we had meat to eat. All the water that these animals get, must come from the few plants that remain green throughout the summer. How any plant can do it, is a marvel. I remember a beautifully green one with leaves not unlike those of a milkweed, perched on the top of a sand drift fifty feet or more high. No mountains are seen on the trip, though in a few places the traveling is a little rough. In summer from Hassa to Abu Jaffar where the first well is found, is a trip of three days hard traveling. The remaining two days we traveled over a country where occasional wells are to be found, and where human habitations are not entirely absent.

We reached Riadh about midnight, and after the fashion of the Arabs we slept outside the city and entered early in the morning. The air is wonderful in that dry desert country, and a walk in the early morning before the sun has baked the earth into submission, is better than any tonic. We walked through the city gates. It is a serious breach of etiquette for an ordinary mortal to ride under those circumstances. No one stopped us and in a few minutes we had reached the castle of the chief whose name is a household word all over Arabia, and around whom center the affections and the loyalty of the whole Wahabi wing of Mohammedanism.

I told the doorkeeper who I was, and asked him to inform the Chief that the Doctor from Bahrein had arrived.

Then I sat down on a seat opposite the door to await my invitation to enter. One of the "Brothers," a fanatically orthodox religious order of Inland Arabia, came and took his seat beside me. He looked at me critically. I wore Arab clothes of course, but he knew that I was no Arab. "Do you testify that there is no god but God", he asked sharply. I assured him that I did. "Do you testify that Mohammed is the apostle of God." I told him that I did not. This however did not seem to distress him greatly, for this particular sect in their search for a faith that shall be purely monotheistic has almost ceased to revere Mohammed.

I went up to see the Great Chief himself, then, a man whose personality and character stamp him as one of the world's kings. Never perhaps since the days of the Prophet himself has Arabia been united as it is now, and no one marvels who meets the man that has united them. I have never been entertained by a more courteous and gracious host anywhere, and have never seen, I think, a man of more perfect democracy of spirit. A small child does not fear to speak to him and it is only by accident that the elements in his character and rule which are like iron, appear. It was by the murder of relatives that he gained his present position, and it is by a rule of blood and iron that he has subdued the unwilling Bedouins so that now as the Arabs say, "An unattended woman can go in safety across the whole of Arabia and no one dares even to speak to her."

Riadh is a small city of perhaps ten thousand people. A fringe of date gardens surrounds it, but the water for these gardens must be drawn from wells about ninety feet deep, so that the profit is small. It is Bin Saoud's plan to bring in oil engines after the war is over, in the hope that their extent may be greatly increased. In this city men live for the next world. Hundreds are studying in the mosques to go out as teachers among the Bedouin tribes. It is the center of a system of religious education that takes in every village in Central Arabia, and imparts the rudiments of an education to much the larger part of the male population of the various towns. Great efforts are being made now, to educate the Bedouins. Men pray five time a day in Riadh. In the winter the roll is called at early morning prayers, and also at the service in the late evening. Absentees are beaten with twenty strokes on the following day. In the summer, duties in the date gardens and elsewhere are considered a valid excuse for praying at home. Only a few years ago, a man absented himself some days from all prayers, and was publicly executed for so doing. It is safe to say that there is one city on this earth where men are more interested in the next world than they are in this one. Late dinners are unknown. The evening meal is eaten an hour before sundown so that there may be time for religious readings and exhortations before going to bed. That is the regular program in the house of the great chief himself.

We stayed in Riadh for twenty days. We were invited to stay longer, but our stock of medicines was exhausted much sooner than we anticipated. The people came in great crowds. Some days over three hundred were fighting for an entrance. It was impossible to maintain order, and sometimes the results were interesting. However, we treated all that we could, and next time we hope to take another assistant, and accomplish more. Even as it was, the service rendered was most heartily appreciated.

We left with a cordial invitation to come again. To be sure, it will require a definite permission at a suitable time next year, to make that invitation of any value, but it indicates, we hope, that this preliminary visit is to be the first of many, and indeed eventually lead to a permanent occupation.

There are not many places in the world more important or more difficult to occupy with the Gospel. The fact that we have set our feet inside of this city does not indicate that our diffculties are finished. We have progressed a little way, and now as never before is there need for prayer that God will work out His purposes in that country. The opening of Riadh in this preliminary way is a triumph of the faith of those who pray for Arabia. Human skill and energy had very little to do with it. May we be even more faithful and earnest in the days to come, that out of the small beginnings of today there may come a permanent occupation of the Capital City of the empire of Mohammed for Christ.

PAUL W. HARRISON.

Bahrein, Arabia.

NOTES ON CURRENT TOPICS

The Waqf Administration in Egypt

In a letter to the *Westminister Gazette,* Edward Atkin of Alexandria, Egypt, calls attention to the effect of British rule on the administration of the Moslem religious endowments called *waqf.* Before the days of Kitchener these hugh foundations were often laxly and dishonestly administered; now they are under a regular department of the government. The correspondent writes as follows: "Sir,—As German agents in Moslem countries have, for many years past, carried on a mendacious campaign against British rule in Egypt, alleging the robbery of religious trusts by Britian "as the enemy of Islam," I have taken the opportunity, whilst here on a short visit, to ascertain, by the kindness of Ahmed Zaki Pasha, Minister of Wakfs, the figures from the records of the Ministry showing the material benefits which have accrued to religious trusts by the more efficient management of estates. For brevity I have selected twenty years as sufficient for comparison. The period is 1895 to 1915. The figures are well worthy of publication as an absolute contradiction of German lies. As in India so in Egypt, the trusts of Islam are scrupulously devoted to the uses of mosques, schools, etc., as ordered by decree of the High Court or designated in the wills of pious founders:

	1895.	1900.	1905.	1910.	1915.
	£ E.	£ E.	£ E.	£ E.	£ E.
REVENUE from estates administered by the Ministry of Wakfs, Cairo, for religious, etc., uses...............	229,719	237,301	361,376	524,151	536,759
REVENUE from Aply Wakfs..............	142,377	153,579	165,142	325,779	432,661
EXPENDITURE on Mosques, El-Azhar University, hospitals, schools of theology and law, orphanges, tombs of venerated men, farm improvements, house property, repairs and building, payments to beneficiaries under wills..	339,273	371,876	501,625	814,161	839,597
ESTABLISHMENT: Imams, Professors, Readers, Muezzins, teachers, guardians of tombs, sextons, lamp trimmers, etc.	893	7,426	8,286	9,618	9,967

Friendly Feeling in Ceylon

The little Magazine called *The Church of Christ* in Ceylon tells us that the Mohammedans at Kalugamuwa, near Gampola, have handed over to the Church Missionary Society land, building and furniture and a school full of boys on condition that the Society should pay the teacher's salary. They had themselves appointed and paid the salary of a (Christian) teacher for eight months but found it burdensome to continue.

No Social Caste in Islam

A Hindu paper makes the following comment on the caste-spirit of some Christian churches and the caste-system of India as compared with

Islam which has never drawn the line between rich and poor or black and white in its public worship however great the pride of religion and the degradation of women because of sex. "According to the *Mussalman* of Calcutta Mohammedans differ from the Christians and the Hindus in one important respect. The Christian nobles attend one church and the Christian workmen another; the Christian aristocrats resort to one Club or Hotel and the Christian labourers to another. The same rule is intensified in the case of the Hindus. The thousand and one castes, into which they are divided and sub-divided, do not intermarry, do not interdine, nay, do not even sit on the same bench, lest their body and soul should be contaminated by touch with the 'untouchables,' who form nearly two-thirds of the Hindu community. But the Mussalmans are differently constituted. In every village they pray in the same mosque; in every village or town the high and low meet together. It is an undoubted fact that there is a more democratic spirit among Mussalmans than in any other community including Christians although it was the Founder of Christianity that first taught 'Ye are all children of the Heavenly Father and as such brethren.'"

The Future of Islam According to H. G. Wells

Poets and novelists may also be among the prophets, minor or major; and it will interest our readers to know what the author of *The Invisible King* writes in *What is Coming* concerning the great rival of Christianity. The Church of Christ needs clear vision and firm purpose to face the new conditions resulting from the political collapse of Islam and Mr. Wells uses *some* arguments for his belief in Moslem propagandism that may well be weighed before we hastily declare them without value. He writes:

"A few words of digression upon the future of Islam may not be out of place here. The idea of a militant Christendom has vanished from the world. The last pretensions of Christian propaganda have been buried in the Balkan trenches. A unification of Africa under Latin auspices carries with it now no threat of missionary invasion. Africa will be a fair field for all religions, and the religion to which the negro will take will be the religion which best suits his needs. That religion, we are told by nearly everyone who has a right to speak on such questions, is Islam, and its natural propagandist is the Arab. There is no reason why he should not be a Frenchified Arab.

Both the French and the British have the strongest interest in the revival of Arabic culture. Let the German learn Turkish if it please him. Through all Africa and Western Asia there is a great to-morrow for a renascent Islam under Arab auspices. Constantinople, that venal city of the waterways, sitting like Asenath at the ford, has corrupted all who came to her; she has been the paralysis of Islam. But the Islam of the Turk is a different thing from the Islam of the Arab. That was one of the great progressive impulses in the world of men. It is our custom to underrate the Arab's contribution to civilisation quite absurdly in comparison with our debt to the Hebrew and the Greek. It is to the initiatives of Islamic culture, for example, that we owe our numerals, the bulk of modern mathematics, and the science of chemistry. The British have already set themselves to the establishment of Islamic university teaching in Egypt, but that is the mere first stroke of the opening of the mine. English, French, Russian, Arabic, Hindustani, Spanish, Italian; these are the great world languages that most concern the future of civilisation from the point of view of the Peace Alliance that impends. No country can afford to neglect any of those languages, but as a matter of primary importance I would say, for the British, Hindustani, for the Americans, Russian or Spanish, for the French and Belgians and Italians, Arabic. These are the directions in which the duty of understanding is most urgent for each of these peoples, and the path of opportunity plainest.

The disposition to underrate temporarily depressed nations, races, and cultures is a most irrational, prevalent, and mischievous form of stupidity. It distorts our entire outlook towards the future. The British reader can see its absurdity most easily when he reads the ravings of some patriotic German upon the superiority of the "Teuton" over the Italians and Greeks—to whom we owe most things of importance in European civilisation. Equally silly stuff is still to be read in British and American books about "Asiatics". And was there not some fearful rubbish, not only in German but in English and French, about the "decadence" of France? But we are learning rapidly. When I was a student in London thirty years ago we regarded Japan as a fantastic joke; the comic opera, "The Mikado" still preserves that foolish phase for the admiration of posterity. And to-day there is a quite justifiable tendency to ignore the quality of the Arab and his religion. Islam is an open-air religion, noble and simple in its broad conceptions; it is none the less vital from Nigeria to China because it has sickened in the closeness of Constantinople. The French, the Italians, the British have to reckon with Islam and the Arab; where the continental deserts are, there the Arabs are and there is Islam; their culture will never be destroyed and replaced over these regions by Europeanism. The Allies who prepare the Peace of the World have to make their peace with that. And when I foreshadow this necessary liaison of the French and Arabic cultures, I am thinking not only of the Arab that is, but the Arab that is to come. The whole trend of events in Asia Minor, the breaking up and decapitation of the Ottoman Empire and the Euphrates invasion, points to a great revival of Mesopotamia—at first under European direction. The vast system of irrigation that was destroyed by the Mongol armies of Hulugu in the thirteenth century will be restored; the desert will again become populous. But the local type will prevail. The new population of Mesopotamia will be neither European nor Indian; it will be Arabic; and with its concentration Arabic will lay hold of the printing press. A new intellectual movement in Islam, a renascent Bagdad, is as inevitable as is 1950."

Prohibition in Bhopal

"All advocates of temperance must have welcomed with the greatest pleasure," writes the *Express,* "the announcement that Her Highness the Begum of Bhopal has proclaimed in her territory that any Mohammedan found in a state of intoxication, or carrying liquor in his hand, or sitting in a liquor shop should be arrested and prosecuted and sentenced to rigorous imprisonment if found guilty. It is a pity that Her Highness has excluded her Hindu subjects from the operation of the measure. Drinking is as much prohibited by the sacred religion of the Hindus as that of the Mohammedans, and our ruling princes should set examples for reform in this direction in their States." The measure has been hailed by the advocates of temperance as another indication of Her Highness' anxious solicitude for the welfare of her subjects. In a message expressing gratitude for this action, Her Highness' attention was drawn by the Amritsar Temperance Society to the fact that Her Highness' Hindu subjects were excluded from the purview of the prohibition order, and that they were equally entitled to Her Highness' benevolent solicitude. We understand that the appeal thus made to Her Highness to interevene on behalf of her Hindu subjects has touched a responsive chord in her heart, and that she has by a royal order moved the Kayastha Central Sabha to take action in that direction. This incidentally shows that the reason of non-inclusion of the Hindus in the prohibition order was due, not to any lack of interest or solicitude on her part—for enlightened Begum Sahiba knows no such distinctions—but a desire to take the line of least resistance in their case by moving them to act on their on initiative. It is to be hoped that the desire of Her Highness to see her Hindu subjects act of their own accord in a manner conducive to their best interest will be deeply appreciated and acted upon by them."

Promise of Religious Liberty in Palestine

The standing committee of conference of Missionary Societies of Great Britian and Ireland having addressed a memorandum to the Secretary of State for Foreign Affairs relative to the interests of missionary societies working in Syria and Palestine, have received in reply an assurance that "Mr. Balfour has every appreciation of the admirable cultural and philanthropic work which has been performed by these institutions in the past, and he would consider it a serious misfortune if their good work were in any way hampered or curtailed in the future." The communication from the Foreign Office also stated that Mr. Balfour is in complete sympathy with the points raised by the conference, which include full freedom for Christian propaganda in the Holy Land and liberty of conscience for all inhabitants.

Bible Circulation in the Malayan Agency

Singapore is one of the most cosmopolitan centres in all Asia. The British and Foreign Bible Agent reports that "During 1917 books were circulated in 33 languages and 6 diglots. Javanese, in Javanese character, Arabic character, and Romanized, heads the list this time with 59,073 copies, an increase of 13,896 copies over the figures of 1916. Chinese, in character and Romanized, is second with 51,287 copies, an increase of 5,815 copies; Malay, in Arabic and Roman characters, is third with 27,735 copies, an increase of 6,950 copies, and Tamil is fourth with 12,909 copies, an increase of 1,115 copies.

"Then follow Telugu, 4,620; English, 2,913; Malayalam, 2,891; Arabic, 1,730, and Dutch with 1,478 copies. The sales of Telugu, English, and Arabic show an increase on the figures of the previous year.

"Total sales amounted to 166,571 copies, which is 30,402 better than last year's total and which is only 2,800 copies short of the total of 1912, our record year, but we had 5 colporteurs less working last year."

An Appeal for Java

In no part of the Mission field is there a more hopeful outlook for a harvest among Moslems than in Java. The American Methodist Episcopal Church has joined the older Dutch missions in this island empire and one of their workers writes in the *Malaysia Message* pleading for reinforcements:

"Java is reported to be the most fruitful field of Christian missions to Moslems; yet out of 35 million natives less than 35,000 are Christians, one-tenth of one per cent. No other great mission field has such a small percentage of Christians after three centuries of Christian effort. But in no other field do the Moslems form 98 per cent of the total population. Nowhere else has Islam achieved such a missionary triumph as in Java. Arriving there not much before the first Europeans it has driven out the earlier Hindu and Buddhist beliefs and has maintained itself against all other faiths. If Islam be the strongest foe that Christanity has, then Java is the field above all others to call for strenuous efforts. If we mean to do anything with this great problem we must either do it on an adequate scale or else limit our efforts to the Chinese. But now seems a peculiarly providential time for going forward. The liberal government subsidies for hospital buildings and for the maintenance of medical work place in our hands the best means of first approaching Moslems; the catastrophe which has sucked the whole world into its dreadful maw has shaken the Moslem world from center to circumference and raised doubts where before blind trust in traditional dogmas ruled; finally the Missionary Centenary gives good grounds for hoping that the needful funds will not be lacking."

Germany and Islam in East Africa

A paper on the South-western area of what was German East Africa appears in the *Geographical Journal* for March and the author, Mr. Owen Letcher, pays tribute to missions—and to Christianity. What the British Government has done in Nigeria and the Sudan however recalls the proverb of the pot and the kettle. May we not hope that both will be newly polished after the war. Mr. Letcher writes:

"The main industrial influence in the great southern portion of the country has been that of the missionaries. Mission stations are plentiful throughout the whole southern territory, and round nearly every one of them a large area of ground has been intensively cultivated. Many of these mission stations are beautiful and show great diligence. Some of their gardens are lovely in the extreme. The buildings are invariably of brick. The Rungwe Mission, 9 miles north of Neu Langenburg, and used as the base for General Northey's force, has some of the finest buildings in the country.

"The attitude of the Imperial German Government towards religion in their East African possession has been somewhat perplexing, in a nation professing Christianity. While Lutheran missions have received support from the Fatherland, proofs have been obtained of the desire of the German Government to foster Mohammedanism by every means in its power. Their reason for this seeming inconsistency was doubtless to imbue their Askaris or coloured black-troops with the fanatical spirit of Islam, and to preach a Holy War when the occasion arose. I do not think it is generally known that at their fortified posts along the southern border they flew the Mohammedan flag alongside the red, black and white of their own nation. . . .

"Civil administrations are now beginning to cope with the various problems in the conquered territory which press for solution. The unrest resulting from over three years of war in which native soldiers, officered by whites, have been taught how to kill white men with modern weapons, is likely to be not the least of the difficulties that the administration will have to face. Questions of religion also loom large. Many natives have deserted the Cross for the Crescent during the war, and the whole subject of mission influence and organization will have to be re-considered. It is of much interest to learn that through the agency of the British Mission to the Vatican, it has just been arranged that all the missions of the Roman Catholic faith in German East Africa shall be taken over by missionaries of the same religion, but of British origin."

A Singapore Book Catalogue

The power of the press in Moslem lands is not only measured by the list of periodicals published in such great centres as Cairo, Calcutta, Bombay, Constantinople and Kazan but even more by the thousands and ten thousands of book-sellers in the world of Islam. A modest catalogue of 54 pp. came to our hand at the book-shop of Haji Mohammed Siraji, 43 Bussorah St., Singapore, which tells the story of a demand and supply in this part of the world that is eloquent as a missionary appeal for the support of Christian Literature Societies. The catalogue includes books in Arabic, Malay and Javanese. All of them are Moslem books and over one-half are printed in Cairo. The Arabic list includes 344 books divided as follows: sixteen editions of the Koran (some printed at Kazan, Russia, and others in Constantinople and Bombay or Cairo); portions of the Koran in digest for day-schools; thirteen Koran commentaries (one of them in 31 volumes); six works on Koran reading, *tajwid;* a score of standard traditions; 13 books on theology; 55 on Shafi'te jurisprudence and 5 on Hanifi law; 43 on grammar; 31 on mysticism; 7 on logic; 6 on Moslem medicine; two score of standard Moslem works on other sciences and literature and finally 37 books of devotion, *zikr* and prayer.

We are glad to note only one distinctively anti-Christian book, the *Azhār-ul- Hak* in Arabic; but there are books of this character in the Malay and Javanese list.

When may we hope to see a scientific survey of Moslem literature and of the out-put of the Moslem press? Surely this is the preliminary step to an intelligent and adequate policy for Christian Literature Societies in India and the Near East.

A Matter of Orthography

From time to time the editor has received letters in regard to the spelling of the title of our Quarterly The Moslem World and the name of the Arabian Prophet and his book. We are not unwilling to reform our spelling, but from the beginning of the publication of our Quarterly we have consistently followed the older spelling of Moslem, Mohammed and Koran. Technically the plea for spelling viz. these words *Muslim, Muhammad* and *Quran* may be correct, but there are so many systems of transliteration and they imply so many technical signs, not generally understood and not always available, that our publishers have hitherto followed the older spelling which has not yet been discarded by good authorities. The words referred to are written as we write them in the latest edition of the Encyclopedia Britannica, *The Jewish Encyclopedia,* and the *Schaff-Herzog* (latest edition), as well as in the *Rules for Compositors* of the Oxford Press. The same spelling is used by the following magazines: *La Revue du Monde Musulman, The International Review of Missions, The Constructive Quarterly, East and West,* and *The Church Missionary Review.* So that if we err, we err in good company.

The Work of France in Morocco

From time to time there appear notices in missionary organs of the work of France in Morocco, and the general treatment of the subject given by Mr. J. M. MacLeod in the Journal of the African Society, London, is welcomed as giving a background to them. The work of France "started under most unfavourable conditions and with very poor prospects of success, at any rate of immediate success," but during the past six years wonders have been wrought. Mr. MacLeod indicates the secret of them as follows "The rule was laid down that, however strict might be the control over Moorish officials, it must be they and they alone who should deal directly with individual Moors' cases and with the Moorish population. When the pacification of a town or tribe was undertaken any resistance would, of course, be overcome militarily, but the moment this was effected suitable varieties of local experience must be selected to keep order and administer local laws and customs. The very column employed for the pacification was to aim at being not a 'pole of repulsion' but a 'centre of attraction'. All supplies were, as far as possible, to be bought from the local natives and at liberal rates. The site selected for the permanent military post was to be that which would be best adapted for encouraging and safeguarding local trade and the most likely to become the nucleus of a future village and town. The garrison were to understand that their own and their district's safety was to be found not in their trenches but in their legs and eyes. For the lower ranks this meant constant, day and night, patrolling in small parties, on a system of ever-extending radius. For the officers it meant making the friendship of every native of the least consequence, learning and mapping the topography of the district in its minutest details, acquiring a knowledge, in short, of the people and the things around them, which even the oldest inhabitant could not surpass. Lastly, but most important of all, was instituted the Native Medical Assistance Service. . . . Out of the French Loan of £6,000,000 to Morocco in 1914 no less than £400,000 was assigned for this service."

After describing the development of administrative institutions, the writer speaks of education. "The schools are of all sorts, high-class, secondary and primary for European, kindergarten, Franco-Arab schools for boys, Franco-Arab schools for girls (teaching domestic duties), technical schools and workshops, schools for children of Sengalese soldiers, and latterly, a secondary Franco-Arab school at Fez and a College for the Shilha (Berber) language at Rabat. The pre-existing Jewish schools receives subsidies and some supervision. In addition, evening classes for adults are provided where required particularly for Arabic. These classes are gratuitous and open to all French and foreign persons and are attended by officers and officials of all ranks and often by ladies."

At the close of the paper sympathetic mention is made of the work of the British missionaries in Morocco during the past forty years. "Though never other than religious in intention, the political effect of their work, in presenting to the population around them an aspect of European civilisation, and in first teaching the Moors the genuine value of modern medical science would be difficult to measure. On his first coming to Fez, General Lyantey noticed all this very soon. He visited the ladies at their work, addressed the patients and said that so highly had he always valued such work—which was *more* than guns, etc.—that he was going to make it a prominent feature in his policy. He then not only made a handsome contribution to their dispensary but directed military and other doctors to assist them at all times, both as regards severe native cases and as regards themselves, an assistance which has been, and is still, of the greatest value."

New Books for Chinese Moslems

The West China Religious Tract Society "Chun king" has recently published the following tract for Moslems, most of them translations from the Arabic (English) series of the Nile Mission Press: Ali Khan's Dream, the Debt of Ibn Omar, The Sinless Prophet, The House of El Hassan, The Weaving of Said the Weaver, News from a Far Land, The Threshold and the Corner, The True Islam, The Integrity of the Gospel and All Have Sinned. We also congratulate the China Continuation Committee on their proposal to publish the classic, "Sweet First Fruits," the well-known monograph, "God in Islam" by Mr. Takle and "A Life of Mohammed" in Chinese. At a meeting of that committee it was resolved to commend the publication of these both in Mandarin and in easy Wenli. Gradually the literature available for Moslems in China is increasing but the dearth in this department is still a strong appeal for writers and funds.

It is hoped that the Bible Society will shortly be able to publish one or more diglot Gospels (Arabic-Chinese), The number of Moslems in China is reckoned to be at least 10,000,000 and there is ground to hope that rightly directed work amongst them will yield good results. The distribution of God's Word is the method *par excellence* in all Moslem lands. It is everywhere permitted. It is simple and unoffensive. It strikes at the root of Islam by placing the Bible over against the Koran, and the sublime story of the life of Jesus, the Christ, over against the artificial halo that surrounds the biographies of Mohammed. In this method of work we have immense advantage over Islam.

Overcoming Difficulties in Chinese Turkestan

The preparation and printing of the Qazaq Gospels, referred to in our July notes, is a story that deserves a place in the chronicles of the more romantic aspects of missionary work. To Mr. Hunter's colleague we are indebted for an account of how the work was done:

"Mr. Hunter has laboured heroically at the work. As you know, he has been very weak and ill for some time, but he plodded steadily away in spite of it all. He has a very good Turki mullah, who takes an interest in translation work, and has lived for some time amongst the Qazaqs. He comes for about three hours every morning and the two of them work together, Mr. Hunter being responsible for the meaning, and the mullah for the grammatical construction. When they have settled as to the text the mullah writes it out on two or three sheets of wax-paper, and after dinner I usually help Mr. Hunter to print off a few hundred copies from a small mimeograph machine. Then we go out on the street together for about two hours, preaching and book-selling. Mr. Hunter does not take an evening meal, as he sleeps better without it; so immediately on our return he sets to work touching up the misprints and folding up the sheets, and then spreads them out in order on a spare-bedroom floor. When the printing is all finished we invite a Christian to come along and help us; one trims up the pages, another cuts the edges, and the other of us bores and stiches. Truly it is a labour of love as far as Mr. Hunter is concerned, but it is telling on him."

Islam in Hainan Island, China

From a report on Evangelism in the Hainan News Letter (Presbyterian) we learn that: "About three miles from Tam-ngae is located the only Mohammedan village in Hainan. When we left Kachek Miss Schaeffer had kindly given us some books for distribution among them. We found a large village, built on a different style from the ordinary Chinese. Temples, long gowns and red caps would no doubt have made us feel quite at home had we been Turks. These people were very friendly and gladly consented to take us to the temples, mosques, and other places of interest. It happened that on that day there was a funeral, which we also witnessed. At the grave there must have been several hundred people present. Perhaps fifty men dressed in gowns sat facing the grave and reading the Koran. These people are of Turkish descent and although they have become mixed with the Chinese there are many upon whose face Turkish features are very prominent. The books we had were eagerly snatched away and many people followed us asking for more. We inquired and found that no attempt was being made to propagate their doctrines beyond the limits of their village.

Bibliander as a Missionary to Moslems (1548)

One of the lesser reformers of Zurich was Prof. Theodore Bibliander, the successor of Zwingli. In a recent article (*Foreign Missions*) Prof. J. I. Good gives a sketch of his life from which we glean the following interesting information:

His name originally meant "bookman." This he, after the custom of his age, latinized into Bibliander. Like his name he was a great lover of books—a great scholar. He was a very learned man, especially in Hebrew and its cognate languages (which he taught), though he also knew Greek well. He was by birth a Swiss, having been born at Bischofzell early in the sixteenth century. His education was received at Zurich, where he boarded at the table of Oswald Myconius, the school-master there. He also studied under Zwingli and Leo Juda, the two Reformers of Zurich. At the end of 1525 he left Zurich for Basle so as to complete his studies there under Pellican and Ecolampadius, the Reformers of Basle.

Three things led him to become interested in foreign missions: 1. He lived for a short time in his early life in eastern Germany. After studying at Basle he became a school teacher. And his first school was away over in eastern Germany at Liegnitz, near Breslau, whose prince was then inclined toward Zwinglianism. Now that district of Silesia was not very far from the Turks; for the Turks then controlled Hungary and were battling for Vienna until the Pole, John Sobieski, saved it. His nearness to the Turks made an impression upon the young teacher, for he refers to them in a letter that he wrote in 1528 to his former teacher, Oswald Myconius.

He was Professor of Hebrew, and that led him to become interested in the Semitic languages; and so to become interested in the Mohammedans, who spoke the Arabic, the most elaborate of the Semitic languages.

Bibliander's missionary zeal revealed itself in two ways: 1. He wanted to go as a missionary himself—he wanted to go as a missionary to the Mohammedans in 1546. Just at that time, he was quite uncomfortable at Zurich. He was one of the original Reformed who held with Zwingli to the universal atonement—that is, that Christ died for the whole world, and not merely for the elect as the high Calvinist held. As these newer views of high Calvinism began creeping into Zurich, Bibliander attacked them; and for this he was branded by them as a heretic. He was so universal in his mind that he not only believed in universal atonement, but he also believed in universal evangelization, and so wanted the Gospel to be preached to the ends of the earth. Since he was uncomfortable in his home in Zurich, he thought of going as a foreign missionary, and he went so far as to appeal to a friend in Augsburg, Germany, for financial aid to carry this out. This friend revealed his desire by writing to Bullinger, asking whether it would be safe for Bibliander to go as a missionary to Cairo or Alexandria. But the door did not open for him to go. There was no Foreign Missionary Board at that time to finance such an undertaking, and besides Bullinger, with his wisdom and prudence, healed over the friction at Zurich. And so Bibliander did a second thing for foreign missions.

2. Since he could not go as a foreign missionary, he began writing about foreign missions. Two years later, in 1548, he published a learned work on "The Religions and Ethics of the Different Races and Nations." In its appendix he took up the question of the conflict between Christians, Jews, Mohammedans and others. This led him to speak of missions to the heathen. In 1553 he wrote what may be called the first real foreign missionary work, entitled "On the Legitimate and Perpetual Monarchy of the World." On its title page were significant promises as Ezekiel I 37:23-6, the Messianic passage of the Shepherd of All, and John 10: 6, "And other sheep I have, which are not of this fold: them also I must bring and they shall hear my voice. And there shall be one flock and one shepherd." After these promises were the words, "To all Christians, Jews and Mohammedans, Bibliander wishes grace, peace, salvation to each by the Lord God." The work is full of thoughts like these, which are good foundations for missions: "God is the Father of all. Men were created for a good purpose. Cyrus, king of Persia, was God's servant. God invites all to fellowship with Himself. God has in Christ entered into a sure covenant with all peoples," etc. From these principles he goes on to show to Christians, Jews and Mohammedans wherein they agree and wherein they differ, and he recommended Christ as the source of unity and of salvation to the nations. At the end of the work he indulges, like some of the mystics, in some mathematical calculations, as that 1553 was the thousandth year of the rise of Mohammedanism, and that year, according to Jewish reckoning, was to be the year of its fall. On this he based his missionary hope.

The Moslem World as a Life Work

Mr. H. A. Walter, one of the Y. M. C. A. secretaries in India, recently gave a strong address on this subject. His outline is well worth reprinting because it is an admirable presentation of the subject:

Introduction. Nature of a missionary call. Growing specialization in missionary preparation. Need of early choice and thorough preparation if accepting challenge of Islam. Its mighty appeal.

1. *Islam, a World Religion.* Not an ethnic faith simply. The worker among Moslems has a world-parish. Inter-relation of all the parts. Illustrate by showing reaction on work in India of happenings among Moslems in China, Africa, Arabia, England. Broadening effect and importance of these relationships.

2. *Islam, a Missionary Religion.* Never yet effectively checked. Early methods of propagation with the sword, traders and travelers. Modern organized efforts: Egypt and India (the Punjab and Bengal). Power and extent of Moslem press.

3. *Islam, the Final Battleground of Christianity.* Not Krishna, Confucius, or Buddha, but Mohammad Christ's final antagonist—came last and claimed to be final and supreme. Contrast Mohammed, in the past, summoning back to primitive seventh century ethics, with Christ, in the future, summoning on to the heights of moral grandeur none have yet attained. Which shall triumph?

4. *Islam in India,* the most vital spot in the Moslem world to-day. Final religious conflict to be in that land of spiritual background and heritage. Islam least political, most advanced and most accessible there. Actual results of Christian missions in changed conditions and converts.

Conclusion. Small band of Christian workers among Moslems in face of gigantic need and challenge.

Koran Used for Wrapping Paper

"Wady el Nil."—On Friday a number of Egyptian students of Alexandria visited our offices in the afternoon and left a letter to the editor with some sheets of the Koran obviously detached from an edition of the Holy Book. The letter explained the grievance. The students in question went on that day to the Majestic Bakery, in Boulevard Ramleh to purchase some bread, and their attention was soon attracted by a heap of printed paper which they found to be parts of the Koran. The European baker was using the Koran sheets for wrapping up loaves for his clients. "On seeing this," remarked the students in their letter, "our blood boiled with anger and sadness, and had we not been traveling on the same day we would have managed to remove the disgrace." When we got the letter, we sent out a delegate to see if the report was true, and our representative found that it was. But he found that the Koran sheets had already been seized by the authorities and taken to the Attarin Kism. In the evening our representative heard at the Alexandria Ulema Board that four teachers of native schools under the control of the Ministry of Education had already reported the same question to the authorities and brought the police to the bakery to seize the paper. The President of the Ulema Board also intervened and he telephoned to the kism suggesting that the Koran sheets should be kept untouched until a delegate from the institution went in the morning to examine the matter. The edition of the Koran sold to the baker as paper stuff bears the name of the publisher Mohamed el Genahi, in the neighbourhood of the Azhar, in Cairo. The quantity of this sort of paper discovered in the shop is estimated at about 400 or 500 okes. We shall see what the theological authorities will do to efface this disgrace.

Islam and Insurance

The "Akhbar."—(From a leader on "Insurance and Islam," commenting on a judgment given recently by the Alexandria Mehkemeh Sharieh in the case of the Nadouri family wakf, condemning the Nazir for having had some of the wakf property insured against fire.)—This act, considered as one of the causes for which the Nazir of the said wakf deserved dismissal, attracts special attention. Insurance is one of the useful economic systems introduced into modern society, and it was feared some time ago that Islam would object to its usage, when the Gresham Insurance Company wrote to the late Sheikh Mohamed Abdou, Grand Mufti of Egypt, asking him whether its transactions were objectionable to the Sheria. . . . The Grand Mufti replied as follows: "If such an agreement is contracted between that man and that company according to the terms specified in your letter, the business is lawful from the sheri point of view, and the man concerned is entitled legally, after the settlement of his instalments and after the remunerative work done by means of the money paid by him, to receive the total amount of that money together with the share of the profits given to it, and to bequeath the same to his heirs if he dies before he gets it." It is obvious that there is no difference between life insurance and the other kinds of insurance against accidents for securing the values of buildings, animals, goods, and any other thing. Here in Egypt, we have only profited by one or two kinds of insurance, but future progress will lead us to have different things insured, following the footsteps of the people of highly civilised countries. The recent judgment given by the Alexandria Sheri Court, however, may discourage the Moslems of this country who form the majority of the population, and prevent them from availing themselves of the most useful economic reform. By publishing Sheikh Mohamed Abdu's fetwa here we hope to clear up the question.

Alphabetical Index to Arabic Tradition—Second Communication

1. After the first communication the following collaborators have joined the work: Dr. Virginia De Bosis, Rome; Professor J. Norovitz, Frankfort; Professor I. Uratchkowsky, Petrograd; Dr. J. Pudersca, Copenhagen; Dr. A. E. Schmidt, Petrograd.

2. Contributions for the expenses of the preparation have been sent or promised by: the Utrecht Society for Arts and Science; the Royal Institute for the Philology, Geography and Ethnology of Dutch India; Taylor's Fund at Uaarlen; the De Graeje Fund.

3. On Professor Snouk Hurgronje's advice the text of *Bokhāri,* according to Rastallāni's commentary has been divided among the collaborators; so it may be hoped that this text will be finished in a few years.

4. Mr. C. van Arndonk and Mr. J. L. Palachi at Leiden will join the work probably in the course of this year; other collaborators will be gladly welcomed.

A. J. Wensinch.

Leiden, May, 1918.

BOOK REVIEWS

La Tunisie. Par. J. L. de Lanessan, ancien Ministre de la Marine, ancien Gouverneur général de l'Indo-Chine. Paris. Alcan. 1917. Pp. vi, 308.

The author of this economic hand-book on Tunisia, in the Bibliothèque d'histoire contemporaine is an authority on colonial government and a publicist of eminence, especially on naval affairs. The first edition appeared in 1887, five years after the French protectorate of Tunisia had been established. It is, therefore, the product of long and careful studies in Tunisia and other French colonies, and M. de Lanessan often uses the Tunisian situation as a text to state his theory of colonial government and development in the broad. He belongs to the newer school of French administrators, who do not see in colonies and protectorates fields for exploitation to the sole advantage of the mother country; but, rather, peoples and countries to be guided and developed for their own sake. Thus and only so, will they be a real help to the mother country of the Colonists. The tendency, therefore, is away from that excessive centralization which has too much characterized French government. This second edition, a kind of "Thirty Years After" of the first, has been entirely recast and rewritten and brought up to date throughout. It can be heartily recommended to the student of economic conditions in north Africa, and therefore to every missionary there. He will find in it a wealth of detail, illuminated by a very sane and just attitude.

D. B. MACDONALD.

Bagdad, son chemin de fer, son importance, son avenir. Émile Auble, ingénieur, conseilleur, du commcerce extérieur de la France. Paris. "Editions et Librairie." 1917. Pp. 168.

The different sections of this book seem to have been written at different times, and the first, on the history of the Bagdad railway and the Turkish railways in general, bears marks of having been a popular lecture. But it is also a careful and clear study of the whole matter, and can be read with advantage. There follow descriptions of Bagdad the city and the province, in which the historic element is negligible; but the descriptive excellent. A short chapter (pp. 81-92) deals with French business interests in Syria, both imports and exports. The next chapter (pp. 93-156) is the longest of all and on a subject evidently very near to the heart of the writer. It is a detailed description of the situation, numbers, divisions, life and usages of the nomad tribes of Mesopotamia, ending with a few pathetic pages on their future, full of expression of hope that under wise government guidance they may be turned to agriculture. Yet the writer evidently knows them and their life and character, well and at first hand. There are 24 good photographs and a sketch-map.

D. B. MACDONALD.

La question d'Orient depuis ses origines jusqu'a la grande guerre. Par Edouard Driault. Paris. Alcan. 1917. Pp. xvi, 432.

This seventh edition of a book which has become a classic on its subject and been awarded a prize by the Institute marks most significantly how great a change has been produced by the Prussian collapse. It is "mise au courant des derniers événements" but that is only to November, 1916. In consequence the last chapter and the conclusion are completely out of drawing. The isolated events, of course, stand fast, but the important elements, as they have now shown themselves, are not those emphasized here. Everything has been re-arranged—interests, potentialities, aims, ambitions, even possibilities. This comes out almost ludicrously in the "préface" by M. Gabriel Monod which was written for a much earlier edition, in 1898, and which until now, in spite of all changes, was fairly in place. The Eastern Question is not now in the least what it was in 1898, or even in 1916. Yet this does not in the least interfere with the historical value of the first 378 pages of the book, or even with its broad views. The general subject is the slow recoil of Islam and especially of the Turks. After an introductory sketch (36 pp.) from Justinian and Heraclius to the xviith. century, linking up Byzantium and Stamboul, the broad oriental situation in the xviiith. century in developed; then, Napoleon's great plan and its defeat. The second part (pp. 104-240) is on the attempted reform of Turkey and its gradual loss of territory, from 1815 to 1878; and the third leads up to the great war (pp. 242-378). In this all the oriental and African elements are discussed and not simply Turkey and its dependencies: England, Russia, Afghanistan, and India; Persia, China and Japan; the French and English in Egypt and the Sudan; Italy in Abyssinia; France and Spain in north Africa. The last pages (379-418) deal with the war. With the limitation indicated above, the book can be heartily recommended. It forms a volume of Alcan's Bibliothèque d'Histoire contemporaine.

D. B. MACDONALD.

Logia et Agrapha Domini Jesus apud Moslemicos Scriptores, asceticos praesertim, usitata, collegit, vertit, notis instruxit—Michael Asin et Palacios. (Patrologia Orietalis, Tome XIII fascicule 3.) Firmin-Didot et Cie, Paris, 1917. Quarto pp. 102.

One in a series of translations of Arabic works which completes the Patrologia, Greek, Latin, and Syriac published earlier. This volume is by the professor of Arabic at the University of Madrid whose works and Al Ghazali in Spanish are well known to Arabists especially his *Algazel: dogmatica, moral, ascetica,* published at Zaragoza in 1901. The present monograph is a complete collection of all the references to Jesus Christ in the works of Al Ghazali (especially the Ihya) and in other Moslem mystics. Among the one hundred and three selections given, over ninety are from the great work of Al Ghazali referred to, while some of them are used in slightly different form by other writers.

The plan followed is to print first the Arabic text, followed by critical notes on the various readings, then the translation in Latin and lastly brief comments regarding the source of the "saying" or apocryphal story. THE MOSLEM WORLD (October) had an article on the same subject and the material was grouped in the chronological order of the Gospel story, although without critical apparatus or notes. It was written before the present work came to our notice and the material, although nearly the same, is here supplemented and elucidated by constant references to the commentary on the Ihya by Murtadha al Zubeidi and careful comparison with other writers who refer to Logia and Agrapha of 'Isa. In the introduction there are valuable biographical references and we strongly commend the work to every student of Islam especially those who seek points of contact in preaching to Moslems. We owe a debt of gratitude to Roman Catholic scholarship on these lines which we gladly acknowledge and of the results of which Protestant missionaries must not fail to make full use.

S. M. Z.

Études Orientales et Religieuses: Melanges publiés á l'occasion de sa 30me année de professorat—Edouard Montet; preface de M. le Professeur Fulliquet. Librairie George et Cie, Geneva, 1917. Pp. 359.

Professor Montet of the University of Geneva is known to all students of Islam from his works on Morocco and on Saint Worship in North Africa not to mention his writings on Arabic and Hebrew grammar and O. T. criticism. The book just published celebrates his professorate of thirty years and consists of two distinct collections of papers and essays, some of them already published. One third of the contents deals with Israel, two thirds with Islam. The Exodus, the use of Elohim and Jahveh, Sacrifice, the book of Job, the canon, text and earliest versions of the O. T.—these are some of the topics discussed in the first part. Under Islam, the first and largest paper (a reprint) tells of the religious fraternities in Morocco. The other themes that receive fresh treatment are Saint Worship; a Ritual used in the Greek church for Moslems who abjure their old faith; Babism and Behaism; the obscure religion of the Zkara tribe in Morocco; Fez the *ville sainte et ville savante;* Marrakesh the southern capital; the theatre in Moslem Persia; and finally a most interesting although somewhat one-sided study of France in her relations to Islam before, during and after the War. We entirely agree with Professor Montet that "at the present hour and because of the War everything that touches Islam is of primary interest to all Europeans." But our interest should remain Christian as well as scientific and we should be no more carried away by a loudly-professed-loyalty made in France than by "a Holy War Made in Germany." It is undoubtedly true that the vast majority of Moslems in North Africa and India remained loyal to the cause of the Allies. But was this the result of economic and political pressure or a spontaneous and religious conviction of the righteousness of our cause?

Professor Montet says that Islam is distinguished (p. 333-335) not only for its monotheism but for its tolerance: "C'est une religion en principe et foncierement tol'erante" yet a few paragraphs later he describes the Dar-ul-Islam and Dar-ul-Harb theory as anything but tolerant to unbelievers in the past although he makes no reference to the Armenian massacres. In his study of Islam in Morocco the author notes symptoms of religious decay and disintegration not only but of a blank scepticism even among the masses.

"Le Maroc est trés certainement aujourd'hui le pays classique de l' orthodox musulmane, orthodox figée et muŕée. Est-ce á dire que le Maroc soit, par cela meme, le region religieuse par excellence de l'Islamisme? Nullement. A coté du fanatisme le, plus dangereux et des partiques superstitieuses les plus vulgaires, on y rencontre un indifférentisme qui étonne, dans une pareille contree, et chez plusieurs un esprit douteur et sceptique qui ne prend meme pas la peine de se dissimuler."

Z.

The Jewish Child: Its history, folk-lore, biology, and sociology, by W. M. Feldman, with an introduction by Sir James Crichton-Browne. London, 1917. 12mo. 455 pp. Balliere, Tindall and Cox. 10 sh 6d. net.

This volume professes to be an exclusive, comprehensive and reliable first hand account of all the phrases and aspects of Jewish child-life as found in the Bible, the Talmud, and under modern conditions of Gentile enviroment and mixed marriage. Over one-half of the book however deals with the pre-natal period, and therefore can only interest the student of heredity and embryology. The latter half introduces us to folk-lore and superstition connected with birth and infancy, the religious ceremonies of circumcision and naming, education, physical, intellectual and moral, the position of the child in Jewish law, the care for defective children, mortality, etc. The result is a medley of curious lore, instructive and entertaining as well as of considerable scientific value, but disappointing in its omissions. There are many signs of careless composition in needless repetitions and numerous errata. As Sir James Crichton-Browne points out, etc. Rabbis held that heredity counts for nearly all and environment for little in the science of biology. "Nature," they argue, and not nurture counts. "But all the subsequent chapters of the book are devoted to insisting on the potent effects of a well ordered enviroment on the Jewish child. The author shows how nurture according to Jewish methods from the ante-natal period up to puberty confers and always has conferred signal advantages to the Jewish child."

In a score of superstitions recorded we can find the source from which Islam borrowed, namely the Talmud. A few examples may suffice. "As a protection from miscarriage, pregnant women used to wear an amulet called *eben tekoúma* or stone of preservation." (Page 114.) A similar stone with a similar name is used by Moslem women in Old Cairo today for like purpose. The Moslem idea of a covenant made with all the souls of men actually and individually present in Adam and the subsequent pre-natal history of these souls and their guardian angels is based on the teaching of the Midrash (Tanchama Pikkude 3). So is the story of the lame man who helped the blind man rob an orchard.

The contrast between Islam and Judaism however in the laws of marriage purity, divorce, child-rights and the education of a child are striking. There was not only imitation but retrogression. In moral education the Jewish standards of the Talmud are far higher in purity of thought and truthfulness of speech than these of Islam.

Z.

Martyred Armenia, by Fa'iz El-Ghusein. C. Arthur Pearson, Ltd. London, 1917. Pp. 56. Three Pence, net.

This pamphlet translated from the original Arabic is by a Bedouin Notable of Damascus who attended the Royal College at Constantinople and represented Huran in the general assembly of the Turkish Government before the war. He suffered imprisonment and persecution, fled to Busrah and writes his preface at Bombay. The pamphlet is very important because it gives a full corroboration of Viscount Bryce's report already reviewed in this Quarterly. The English edition does not give the citations from the Koran, the traditions and instances from Moslem history which the author says show that the Armenian massacres were contrary to the law of Islam. He closes by saying: "It is incumbent for Moslems to declare themselves guiltless of such a Government, and not to render obedience to those who trample underfoot the Verses of the Koran and the Traditions of the Prophet, and shed the innocent blood of women, old men and infants, who have done no wrong. Otherwise they make themselves accomplices in this crime, which stands unequalled in history."

Mormonism:

The Islam of America, by Bruce Kinney, D. D. Revised and enlarged edition. Fleming H. Revell Company. New York. Pp. 210. Price $1.00 net. 1917.

The sub-title of this book arrests attention for it affords parallels and contrasts between the rise of Mormonism and Islam. Joseph Smith, the prophet, said in 1838, that he "would tread down his enemies and if not let alone would be a second Mohammed to his generation." Mormonism has also had its Hegira, makes much of its sacred book, which also is often unintelligible because of its stilted and diffuse style. Yet like the Koran, the book of the Mormons is the keystone of their religion; it also has glaring discrepancies which are accounted for by a doctrine of abrogation. Its ethical code as regards the seventh and ninth commandments of the decalogue remind one of Al Bokhari. On the other hand the contrasts are no less distinct: the Moslem idea of God is not only higher than that of Mormonism (p. 106-111) but Moslems would shrink from the blasphemies here recorded. The book is packed full of information and should make the people of the United States sensible not only of the disgrace of Mormonism but of its real danger.

Z.

"Re-Conversion of Europe," By Charles Henry Robinson, D. D. London. Longmans. 640 pp. 1917. Price 18/ net.

To give a general view of this comprehensive historical outline is outside our province. The general introduction touches points in the history of evangelisation which suggest comparison between the spread of Christianity and of Islam. The nominal conversion of Europe covered a space of fourteen centuries. The spread of Islam in Africa has been going on for nearly thirteen centuries and a large part of the continent is still untouched by it. The former Lord Salisbury's advice to study strategical results and prospects with large maps is applicable here. The use of one sacred language for Scripture and for worship, the absence of any ideal of a vernacular literature, the influence of religious orders in propaganda and teaching, and the use of force in conversion are among parallels which afford food for thought, while they run a more or less even course and also when their divergence reveals the inherent difference between the systems and their ideals.

The European contact between Christianity and Islam up to the fifteenth century is a sad spectacle. Canon Robinson touches upon the Moslem invasion of Spain and its expulsion after the fall of Granada when the Achbishop first set to instructing and persuading the remaining Moors, not without success, till Cardinal Ximenes ordered force to be employed and the deadly and deadening machinery of the inquisition was called in. But in justice to Spain, her great son, Raymond Lull, two centuries earlier, should not be excluded from the European purview, Canon Robinson mentions the seminary in Lull's own island of Majorca, where many Moslems were converted by him. The history of Russian Islam, following on the great Tartar irruption of the thirteenth century and efforts for their conversion, culminating in the devoted work of Ilminsky in our own time, are touched upon. But no mention is made of Islam in Bulgaria and other Balkan lands, nor Sicily and Crete. In another edition a short chapter summarising the action and reaction of Islam in the history of the Christianisation of Europe might be preferable to the scattered notices now given.

H. U. WEITBRECHT STANTON.

Omar Khayyam. Faithfully and literally translated from the original Persian by John Pollen. East and West, Ltd. London, 1915. 16 mo., 67 pp.

A line for line translation of the Quatrams made famous by Fitz Gerald's and other translations. This is concise and literal and therefore sometimes obscure but always readable. The form used is that of the four-beat measure. Omar speaks for himself of the chequer-board of life. We miss the poetic additions and subtractions of the West—

"No metaphor—but language proved—
Play-pieces we by Heaven are moved;
Upon Life's chess-board pawns we be,
Pushed off into nonentity."

There is a brief foreword by "His Highness" Aga Khan, an introduction which rather idealizes Omar's life and creed, and in the appendix the author (who is president of the British Esperanto Association) gives us a rendering of part of the poem in Esperanto.

Z.

Concerning Jesus Christ the Son of God, by William Cleaver Wilkinson. The Griffith and Rowland Press, Philadelphia. 1916. Pp. 235.

The purpose of this volume is to place emphasis especially on the credentials for the resurrection of Christ as the most essential evidence of Christianity. The writer's objective is to meet that tendency to unbelief which is often found pervading and powerful among Christian people, and which, in a very insidious way really nullifies faith. The author has scarcely left a myth or legend or possible "heterodox" interpretation of scriptural language concerning the resurrection, without attempting to answer it. He does this gracefully but often in a way which, to the ordinary reader, would be somewhat hazy. There is neither a sequence of chapters, nor clear and concise statements of the arguments such as would enable one to grasp the contents of the book easily. One lays it down after reading with a sense of it being compact, but obstruse reasoning rather than a clear statement concerning the unique personality of Christ, the reality of his corporeal resurrection and the incomparable beauty of the Risen Saviour of the World.

R. S. MCCLENAHAN.

Den Muhammedanske Borneverden. Af Samuel M. Zwemer Missionaer i Cairo. Avtoriseret (Noget Forkortet) Oversattelse Med 15 Billeder. I Kommission Hos O Loshe, Kobenhavn. De Forenede Bogtrykkerior. Aarhus. 1917. Pp. 104.

A Danish translation, slightly abridged, of *Childhood in the Moslem World*. The work of translation was done by Mrs. R. F. McNeile and the profit of the sale goes to the Danish Orient Misssion. There is an introduction by Pastor Ferd. Munck of Ordrup.

Russian and Nomad Tales of the Kirghiz Steppes by T. Nelson Fell. London: Duckworth & Co.

The author was the director of a London Mining company, 1902 to 1908, north of Lake Balkhash in the center of the Siberian Steppes, and had therefore an opportunity to study life of the Nomads. He writes interestingly and gets close to the heart of the people, because fond of the Kirghiz, although their life is hard and full of physical discomfort. The missionary who expects to be a pioneer among these Moslems of the Steppes will learn by experience that "in the summer they lead a life of enchantment, for a few months of which most of us would barter our whole lives; but in the winter they fly to the other extreme and lead a semi-underground existence of such physical discomfort, or even hardship, combined with odours of such nauseating quality, that you feel that the endurance of such conditions for twenty-four hours is impossible." . . . "The building has a floor of dirt and walls of mud and has never been cleansed since it was built. The room is full of the acrid smoke of burning dung. Only a few rays of dull light pass through the single pane of window glass. Unless you had done it yourself, you would be prepared to deny that you could possibly eat food prepared under such conditions. There is not a single rule or principle of ventilation, heat, cold, cleanliness, sunlight or nutrition, which is not broken sixty times in every hour of every day of the seven months in each year, by the Kirghiz."

The writer has much to say in praise of Moslem manners. They do not drink nor smoke, chew nor spit. Their other homely virtues seem to attract the stranger. He says: "If the Kirghiz has learnt his delightful personal habits from the teaching of Mohammed, I can only regret that our western religions have overlooked these details."

Between the lines, however, one can read that Moslem social life leaves much to be desired. The book is profusely illustrated and in every way attractive.

R. A. S.

Cresent and Iron Cross, by E. F. Benson. George H. Doran Company. New York. Pp. 240. Price, $1.25.

Among the hundreds of books that have appeared on the present world-war, there are many which do not concern the missionary in his task. Others he *must* read if he would understand the relation of the present war in it origin and final issues to the coming of the Kingdom in the Near East. The present volume belongs to this class. Mr. Benson describes the hideous oppression under which the subject peoples of the Ottoman Empire have so long suffered. He goes fully into the steps whereby Germany has secured, for the present, an absolute dominion over Turkey, and suggests the measures that will be necessary before the Allies can realise one of their stated aims in the war—namely, to free the subject peoples from the cruel yoke and expel the Turkish Government from Constantinople. His facts are derived from a study of official documents. His style is always interesting, but in his passionate denunciation of treachery and murder, his metaphors sometimes get sadly mixed and occasionally inelegant. He holds up the old Turk and the new Turk in the light, not of what they promised, but of what they did to the non-Moslem population. "Whether the Young Turks ever meant well, he says, or not, whether there was or was not a grain of sincerity in this profession of their policy, is a disputed question . . . They permitted (if they did not arrange) the Armenian massacres at Adana, and the Balance of Power began faintly to wonder whether the Young Turks in their deposition of Abdul Hamid had not slain an asp and hatched a cockatrice." He shows how the Young Turks became a party which had for its main object a system of tyranny and murder such as the world has never seen. In this they were the pupils of Prussia. We read in the proceedings of the Committee of Union and Progress, "the formation of new parties in the Chamber or in the country must be suppressed and the emergency of new Liberal ideas prevented. Turkey must become a really Mohammedan country, and Moslem influence must be preponderant. Every other religious propaganda must be suppressed." In following out this program the deportation or the massacre of the Armenians was necessary. The Nationalist party learned thoroughness under the tutelage of its Prussian masters and tried to fulfill the program of Abdul Hamid, who said, "The way to get rid of the Armenian question is to get rid of the Armenians". The author gives reasons for his conclusion that the male portion of the Armenian race in the Ottoman Empire has practically ceased to exist. He describes the horrors as well as the heroisms that characterized the fate of Armenia. A German eye-witness describes the fate of these Christians. "They have their eyebrows plucked out, their breasts cut off, their nails torn off; their torturers hew off their feet, or else hammer nails into them as they do in shoeing horses. This is all done at night-time, in order that people may not hear their screams and know of their agony. Soldiers are stationed round the prisons, beating drums and blowing whistles. It is needless to relate that many died of these tortures. When they die, the soldiers cry, 'Now let your Christ help you.' "—and Christ did help many of them through the ministry of American missionaries, as Mr. Benson shows. He also shows the responsibility of Germany. She permitted them to go on, when it was in her power to stop them. "And all the perfumes of Arabia will not wash clean her hand from that stinking horror." If any one doubts Germany's responsibility, let him read Chapter V, which is entitled "Deutschland Uber Allah". "The Cresent and the Iron Cross" have been welded into one. The new-born Turkish babe was taken from the cradle and a lusty Teutonic changling substituted—"a great Prussian guardsman who shouted 'Deutschland Uber Allah' ". We learn from this book that what was once the Ottoman Empire is now practically a German province. In matters naval, military, educational, legal, industrial, financial, Germany is supreme. But she will not remain supreme. The last chapter is prophetic. It is entitled "Thy Kingdom is Divided" and we are shown the handwriting on the wall. God was not allowed to use the Concert of Europe to accomplish the liberation of the oppressed. Their cry was unheeded. He has now used the confusion of Europe to bring to pass His purpose and to break the yoke of murderous tyranny forever, "The roar of battle still renders inaudible all voices save its own, but already the dusk begins to gather over the halls where sit the War-lord and those who, for the realization of their monstrous dreams, loosed hell upon the world, and in the growing dusk there begin to steal upon the wall the letters of pale flame that to them portend the doom, and to us give promise of dawn. Faintly they can see the legend *Mene, Tekel, Upharsin.*" Z.

The Presentation of Christianity to Moslems. The Report of a Committee appointed by the Board of Missionary Preparation. Pp. 142. Price $.50. Board of Missionary Preparation, 25 Madison Avenue, New York. 1918.

We call the special attention of our readers to this report, which represents the patient and painstaking cooperation of more than two score professional students of Islam, secretaries and missionaries. The Board of Missionary Preparation in America under the chairmanship of President W. Douglas Mackenzie, D. D., and with Rev. Frank K. Sanders, Ph. D., as director, constituted five committees on Animism, Buddhism, Confucianism, Hinduism and Mohammedanism. The report on Mohammedanism was first prepared by Dr. Charles R. Watson, chairman of the committee. Owing to his necessary absence from America, the entire work was carefully revised, notably by Prof. Macdonald of Hartford, which thorough knowledge of the subject and sympathy with the Moslem view-point is evident almost in every paragraph. The result is, therefore, a carefully worded concensus of wide-ranging, expert opinion.

The report treats first of the rise of Islam, its spread and present extent, shows its social, political and constitutional development in compact paragraphs that might well be committed to memory. Section IV and V treat of the doctrine and the practice under the usual categories. A special section treats of the theological development of Islam and another is on religious organization and movements.

In our judgment the sections that follow—IX to XII—are invaluable to the missionary among Moslems. They show what Christianity and Islam have and do not have in common, and also indicate various methods of approach to the Moslem heart.

In this number of our Quarterly we re-print Section IX. What a treasure this report would have been to pioneer workers in Moslem fields, who had to grope their way largely in the dark, and who attained the path only after long stumbling.

A course of study is marked out for different classes and different stages of preparation. The Bibliography is very full, and one need not say, carefully selected and annotated. It was almost unavoidable that there should be an occasional slip in the proof-reading. On page 130 "Religion of the Crescent" is credited to Mr. Takle; it should be Dr. Tisdall. Mr. Takle's book is a small introductory volume, and is entitled "The Faith of the Crescent". Halliday, Page 122, should be Holliday.

Z.

The Arab of Mesopotamia. Published by the Superintendent of the Government Press, Busrah. pp. 200. Price 1 Rupee. 1917. (Copies can also be obtained from *The Times of India,* Bambay.)

This little book is a collection of essays on subjects relating to Mesopotamia and was published by the Military Authorities at Busrah. It was written by persons with special knowledge of the subjects dealt with. Bound up in the same volume is another useful work, on Asiatic Turkey, written at the request of the War Office during June and July, 1917, and issued by the author, Miss Gertrude Lothian Bell, from the Office of the Civil Commissioner.

Aids to the Study of Ki-Swahili. Four studies complied and annotated by Mervyn W. H. Beech, M. A. Examiner in Ki-Swahili in the East Africa Protectorate. London: Kegan, Paul, Trench, Trübner & Co. New York: E. T. Dutton & Co.

Mr. Beech has previously done good linguistic and ethnographical work in *The Tidong Dialects of Borneo* and *The Suk,* and his friends who knew that the present volume was in preparation have been looking forward impatiently to its appearance, more especially as there is a notable lack of annotated Swahili reading books for English students. Büttner's "Anthologie" and Velten's "Desturi za Wasuaheli," "Safari za Wasuaheli" and "Suaheli-Märchen, too little known in this country before the War, are now practically unprocurable; and Steere's "Swahili Tales," valuable as it is in more ways than one, has no notes explaining the grammatical difficulties. In another respect, too, Mr. Beech has set himself to remedy a deficiency which is no credit to English scholarship. Since Bishop Steere's pamphlet went out of print, we have had no work dealing with the application of the Arabic script to Swahili; and, unsatisfactory as this method of writing the language must always be, we cannot afford to neglect it so long as it is used by educated Swahilis themselves. There is a growing desire among young Swahilis and Arabs to learn the Roman character, and the Roman-type Swahili books printed by the S. P. C. K., C. M. S. and U. M. C. A. have a fairly large circulation; but the Arabic script could not be completely got rid of without too violent a revolution. The existence of numerous MSS in this character, some of them of considerable age, is also a factor to be taken into account. Mr. Beech's remarks on this head (pp. 3-10) are certainly a step in the right direction, though we should have preferred something on the lines of Veiten's "Praktische Anleitung," instead of passing at a step from the table of characters to continuous texts, such as the letter on p. 13, admirably clear as that is. It is especially unfortunate, in this section, that the author was unable to correct his own proofs, as there are some serious errors in the Arabic characters: e.g. it is not *kha* but *ghain* which is used by the Malays (and, pace Mr. Beech, almost universally by Swahilis) for *ng;* on p. 7 the "nunnation" is substituted, first for *dhamma* and afterwards for *hamza* (on p. 9 it occurs instead of *sukun*); while on p. 8 *lam-alif* takes a curious form for which we cannot account, and on p. 9 we have *ghain* for *jim.* These difficulties are avoided in the specimen texts which have all been lithographed; but the small size of the character is in many cases a drawback. Mr. Beech's own handwriting (see p. 15 and especially p. 51) is beautifully clear and worthy of a professional Koran scribe.

The errata are not confined to the Arabic script. On p. 6, "p. 15" should be "p. 13"; on p. 42 "kittvita" for "ki-Mvita" is somewhat perplexing; and there are numerous other instances, hardly we suppose to be avoided under the circumstances.

The letters are followed by a story "For whom God has no pity have no pity," concerning a wicked blind man who attempted to steal both the wife and the ass of his benefactor. It is to be found in Vellen's "Suaheli-Märchen," as the second part of No. 30 "Vipofu watatu," a version of which (but without the second part) is included in *Kibaraka* (U. M. C. A. Zanzibar. 1894.) This, being intended chiefly as an exercise in the character, is accompanied by the translation only, without notes. Part II consists of ten stories with translation and notes. These, like the preceeding chapters, are in the dialect of Pemba, which seems to present points of contact with that of Zanzibar and that of Mombasa—unless such forms as *tukua* (chukua) and *manguu* (miguu) are to be explained by the fact that the narrator (Sherif Hasan bin Aloi) had been long resident at Mombasa. An idiom we have not met previously and which may be peculiar to Pemba is the use of the negative *si* with a noun; *m-si-chembe* "he (who has) no arrow," (the m being the prefix of the first class), *m-si-wakwe* "he (who has) not his (friends)" i.e. who has no friends. These are formed on the analogy of such verbal nouns as *mchunga,* etc., the verb "to have," represented by *na,* being understood. These examples occur in Part III "Enigmas and Aphorisms," most of the latter being from Pemba, with a few in the Mombasa (Ki-Mvita) dialect. Of the enigmas, on the other hand, by far the larger number come from Mombasa. These two sections are highly important from a folk-lore as well as a linguistic point of view, and the same is true of the concluding one, which consists of some valuable texts headed "Magic in Pemba". These should be compared with Miss Dora Abdy's paper on "Witchcraft among the Wahadimu" in the Journal of the African Society, April, 1917.

The stories in the second part are entitled "The Banawari" and "Don't cast your pearls before swine" respectively. Of the latter, Mr. Beech says "This story having little point as it stands, inclines me to believe that it is only just so much as the narrator remembered of an old Arab story." It seems to us, rather, that it is made up by parts of two or more different stories, some of which we have come across in other connections—e.g. the incident of the seven thieves, part of which was related to us, quite recently, by a native of Zanzibar. Some touches, such as the "royal cars," which are scarcely Arab, and the introduction of the Pathan, lead one to suspect an Indian origin for, at any rate, part of the story.

The other tale illustrates the diffusion of folklore in a very striking way. *Banawarsi,* which Mr. Beech treats as a common noun (it was explained by his Swahili informant as equivalent to "a man who has always an answer ready, who excels in repartee") is the name of a real historical character—Abu Nawas, a poet and jester at the court of Harun al-Rashid. He figures in the Arabian Nights, where various diverting, and not always very decorous, adventures are set down to his credit, but gradually became a legendary figure to whom—as in later times to Theodore Hook, all stories involving practical jokes or witty repartees were popularly attributed. (Mr. Marmaduke Pickthall mentions a chap-book, "The Rare Things of Abu Nawas," as current in Syria not many years ago.) Several incidents related here are found also in the collections of Büttner and Velten, and some are known beyond the area of Swahili speech—e.g. at Lourenco Marques, where the name Bonawasi was not unnaturally supposed by M. Junod (see "Chants et Contes des Baronga") to be a corruption of the Portuguese Bonifacio. Also the Ronga narrator conferred on the hero the title of Nwachisisana, which really belongs to the Hare, as being (to the Bantu mind) the most cunning and resourceful of animals; and in this way, it is possible that a further conclusion of identity has taken place.

We cannot in all cases agree with Mr. Beech's explanation of grammatical constructions, but we owe him such a debt of gratitude for his book that criticism seems ungracious, and after all, none of the points seems to be of great importance. We note that he writes the possessive particle of the *ki-class,* for the Pemba dialect, as *Kia, adding* that this is equivalent to the Zanzibar *cha.* We suspect that he has heard correctly in the former case and been mislead by current spelling in the latter, for the sound of the word, both at Zanzibar and Mombasa is nearer *kva* (or *tya;* it would be remembered by *ca* in the International Phonetic Association's script) than *cha* (I. A. P. tsa). The latter sound is heard e.g. in *chinja* which at Mombasa becomes *tinda.* (On the "palatal plosive" C, see Noël-Armfield "General Phonetics," p. 91.)

Mr. Beech's introductory chapter on Swahili traditions is interesting; but he probably needs no warning against taking too seriously the etymologies fabricated by natives desirous of proving their Arab descent and Asiatic origin. The derivation of Kilindini mentioned in note 3, p. xii, is, as he rightly remarks, much more probable than the one quoted in the text, but does not notice that it is equally applicable to Malindi. However, his main point, viz., that there is no aboriginal "Swahili" tribe, is beyond dispute.

Many other points might be taken up, did space allow. We can warmly recommend the book to students, and trust that the author may be able in a second edition, to remove the unavoidable blemishes which to some extent detract from its value.

A. WERNER.

"Materials for the Study of the Bahai Religion." Compiled by Edward G. Browne, M. A., M. B., F.. B. A., F. R. C. P., Sir Thomas Adams' Professor of Arabic and Fellow of Pembroke College, Cambridge University. Cambridge University Press. 1918. Price 12/6 net.

Professor Browne is the greatest living authority on the religion of the Bābis, or, as they are now more commonly called, the Bāhāis. It is hardly necessary to remind our readers that, if we except those who are Orientalists, the great majority of us owe to him almost all that we really know about the history and doctrine of this remarkable faith, which has sprung into existence in the lifetime of some of us, and only during the last three decades has become somewhat widely spread, though as yet little understood, in different parts of the world. There is already something of a Bahai literature, on a small scale, in English, French, German and Russian, as well as in Arabic and Persian. A considerable number of ephemeral publications dealing with the rival claimants to the leadership of the community, telling of their supposed perfections, their personal appearance, their manner of receiving Western admirers, and their lofty (not to say blasphemous) claims, have already appeared in English, emanating for the most part from the United States. Few, if any, of these are worthy of attention. They reveal to us more of the folly and want of balance of their writers' dispositions than of the real tenets of Bahāism. Hence serious students of a religious movement which has now attained considerable importance, are obliged to have recourse to Professor E. G. Browne's books and articles, if they desire to gain a good and reliable knowledge of the subject. Even Oriental scholars themselves cannot dispense with his help, for he has devoted more care and attention to Bābi and Bahāi matters than probably any other European writer. He has also an unrivalled collection of Bābi-Bahāi MSS. in his possession, some of which are probably unique. Others of these documents he has published in their original languages, some in translations. In a word, he has made the subject peculiarly his own, and his opinion on any matter connected with it is entitled to the deepest consideration by everyone who desires to ascertain the truth about this remarkable modern offshoot or revival of that strange admixture of Mohammedan with pagan ideas which in mediaeval times gave birth to the sinister and awesome figure of the *Sheikhu 'lJabal* or "Old Man of the Mountain."

Nearly thirty years have passed since the Professor visited Persia, in order to come into personal contact with the leaders of the Bābi movement in the land of its birth. In this his admirable knowledge of the Persian language enabled him to succeed. In 1890 he paid visits to Subh-i-Azal and to his brother and rival Bahāu'llāh at Famagusta and Acre respectively, and he has ever since then continued to carry on intercourse with both these great divisions of the sect. "Fresh and fuller materials for the study of Bābi history and doctrine have continued to flow into my hands through these channels," he tells us, "until, apart from what I had utilised fully or in part in previous publications, a considerable amount of new and unpublished matter had accumulated in my hands. Much of this matter, consisting of manuscript and printed documents in various Eastern and Western languages, could only be interpreted in connection with the correspondence relating to it, and would inevitably, I felt, be lost, if I did not myself endeavour to record it in an intelligible form, capable of being used by future students of this subject. Hence the origin of this book, which . . . will, I believe, be of value to anyone who shall in the future desire to study more profoundly a movement which, even if its practical and political importance should prove to be less than I had once thought, will always be profoundly interesting to students of Comparative Religion and the history of Religious Evolution."

These last few words show that the religion of the Bahāis is, in the Professor's opinion, if not a spent force, at least one which has perhaps reached the limit of its influence. Since the War began, at any rate, we have heard less of it than just previously, when their ignorance of the real nature of the claims made by the leaders of the religion on their own behalf led some well known scholars in London and Edinburgh, as well as a little later in America, to invite 'Abdu 'lBahā to pronounce the benediction in Christian Churches, under the impression that he was almost, if not quite, a Christian. It is hardly probable that many ignorant people, with more money than brains, will henceforth become the dupes of a Persian Pseudo-Messiah, as was the case with some (Americans and French for the most part) before the War. But in the East it is probable that the new religion has come to stay, until, at least, its place is taken by the Gospel of Christ. Hence it is important that all interested in Oriental faiths should know its true character, tenets and history, in order that they may be able to afford help and guidance to those who, failing to find peace in either Bahāu 'llah or in his rival or rivals, may be inclined to seek it in Him who is the Way, the Truth, the Life.

The contents of the volume before us are of varied interest and importance. After an introduction dealing with the chief documents and the political, ethical and historical interest of the movement, there comes an Epitome of Bābi and Bahāi History from Bahāu 'llāh's birth on Nov. 12th, 1817 (A. H. 1233, 2nd of Muharram) up to A. D. 1898, translated from the Arabic of Mirzā Muhammad Javād of Qazvin. Mirza Javād gives a graphic account of the attempts made by the alleged agents of Subh-i-Azal to murder Bahāu' illāh, and of the "Very Great Separation" (*alraslu 'l Akbar*) between the brothers (Aug. 1867) which soon after occurred. The story of the persecutions bravely endured by the Bābis in Yezd, Isfahān and elsewhere is simply told; nor do we wonder that the sight of such courage and devotion—though, alas, in a mistaken cause—should have done so much to encourage the spread of the religion. On the other hand the Bāhāis are seen to be true to their Islam 'ilian ancestry through the murders which even such a devoted adherent as Mirzā Javād mentions as perpetrated by certain Bahāis on some Azalis at Acre in January, 1872 (p. 55). Bahāu 'llāh's death (28th May, 1892) caused another split in the Community. Mirzā Javād attributes this to "the love of self and seeking after supremacy" of 'Abbās Afendi, better known as 'Abdu'l Bahā, whom he accuses of concealing part of his father's "Testament" and opposing its teaching. For instance, Bahāu 'llāh declared that no fresh "Manifestation" would take place until a full thousand years after his own "Theophany" (p. 76) : yet "'Abbās Efendi . . . claimed such lofty stations and high degrees as belong exclusively to Divine Theophanies, and even proclaimed in public in America that he was the Messiah and the Son of God, and in India that he was the promised Bahrām," (p. 77). Meanwhile his younger half-brother, Muhammad 'Ali-Efendi, (born in A. D. 1853, whereas 'Abbās Efendi was born in 1841), is regarded by Mirzā Javād and the smaller part of the Community as Bahāu 'llāh's legitimate successor. He is not yet in position to make such lofty claims as the elder brother does, but is conceived of as "a finger that points to his Master," i.e. Bahāu 'illāh (p. 81). Mirzā Javād well points out that 'Abbās Efendi encourages his followers to describe him "by names and attributes proper only to the Divine Majesty." The writer then transcribes Ibrahim George Khairu 'llāh's account of the propaganda which the latter carried on in the United States in favour of 'Abbās Efendi, until he finally took the side of Muhamad 'Ali Efendi. This led to threats to assassinate him on the part of emissaries from 'Abbās Efendi, who seems to recall to himself the traditions of the fortress of 'Alamūt and the *Dā'is* sent forth thence to sweep from the face of the earth anyone whom the Sheikhu 'l Jabal considered to be a dangerous opponent. One main reason given for Khairu 'llāh renouncing his faith in 'Abbās Efendi is stated to have been "'Abbās Efendi's claim to Divinity, in that he declared himself to be the Manifestation of Service, which is the greatest of the Divine Manifestations, and peculiar to the Father, the LORD of Hosts (Jehovah) alone. This is the supreme limit of manifestation, which none claimed save only His Holiness Bahā (to whom be glory), who explicitly declared in numerous Tablets that he was the Servant, and the Visage and Very Self of the Eternal Essence. Again he declares himself to be the Enunciator (*mubayyin*), that is, God, as the Supreme Pen has explicitly declared in different passages. So likewise he claims to be the Centre of the Covenant, which is God Alone, Bahā, who Himself covenanted with Himself before the creation of the heavens and the earths that man should worship none save God alone," (p. 111). We do not wonder that our Muslim friends, whether in Persia or elsewhere, object very much to such blasphemous claims, put forth too in almost the same language by a succession of men, not by any means distinguished by special virtue or by miraculous power or prophetic knowledge of the future, though we hope that the vain attempt to suppress such opinions by persecution has been finally given up. Our astonishment is, however, excited by the fact that even a small number of Europeans and Americans should have been so deluded as to join the Bahāi movement, for a while at least. Possibly this book, though not intended for such a purpose, may enable some people to recover their senses.

The great success which, however, it must be admitted that the movement has met with in Persia, and even in Sunni countries, may be accounted for partly by the fact that it promises men, however falsely, what Orthodox Islām cannot offer—a Deity who can in part at least be known, and who can be loved as well as feared. The Mystics of Islam in all ages have yearned for the knowledge of God. Many have thought to attain what they needed by Absorption or Annihilation, using these words in their technical import. The Followers of 'Ali have in many cases formed sects, such as the 'Ali-ilahis, distinguished by the belief, in some form or other, that 'Ali was an Incarnation or Manifestation of God. The atrocities to which certain developments of this conception have given rise are well known. But the rise and spread of the Bābi-Bahāi movement bear witness to the fact that humanity needs an Incarnation as the only adequate means by which it can get really to know God as He is in character. When the True Incarnation is rejected, the danger is that the false will be accepted. Imperfect, often wicked, men are mistaken for Manifestations of God, because the hungry soul mistakes a stone for bread. But the very eagerness with which the delusion is welcomed is a proof of the reality of the hungry soul's deep need. As God has created the need, it is manifest that He must also have provided the means for its full satisfaction. Nay, is it too much to say, on the analogy of our other needs, that He has created this spiritual thirst for God, for the Living God, because He graciously desires to satisfy it, as we Christians know that He has satisfied it in the Lord Jesus Christ, the Word of God.

A number of interesting notes on the nature and method of the Bahāi propaganda in American form the second section of this book. The third is a very valuable collection of "Further notes on Bābi, Azali and Bahāi Literature, Oriental and Occidental, printed lithographed and manuscript." Then we are given five hitherto unpublished contemporary documents, Persian and English, relating to the Bāb's examination at Tabriz in 1848. These are followed by an Austrian officer's account of the cruelties practised on the Bābis who suffered the great Persecution of 1852. After this come hitherto unpublished contemporary State papers bearing on the removal of the Bābis from Baghdād to Turkey in Europe, dated May 10, 1862. The seventh section deals with the persecution of the Bābis at Isfahān and Yezd in 1888-1891. In section VIII we have an account of the Subh-i-Azál's death, written by his son, Rizvān 'Ali. Section IX contains a list of the descendants of Mirzā Buzurg of Nūr, the father of Bahāu 'llāh and of Subh-i-Azal. Section X adduces thirty heretical doctrines ascribed to the Bābis in Aqā Muhammad Taqi's *Ihqāqu 'l Haqq*. The eleventh and last section is of somewhat pathetic interest, containing selected poems by the famous Qurratu 'Ain and Nabil.

The book concludes with a full Index, which greatly adds to its value, and a list of some of Professor Browne's other works, mostly referring to Persia and Persian Literature. There are a number of illustrations, which are not devoid of interest. But the book is almost indispensable to anyone who wishes to make a complete study of the Bābi-Bahāi religion, not only because it is a collection of "Memoires pour servir . . . ," so to speak, but also because it informs the student exactly where to find all accessable information about one of the strangest and most remarkable of modern religious movements. Professor Browne, by the publication of this work, has added considerable to the debt of gratitude which Orientalists owe him.

W. St. Clair Tisdall.

SURVEY OF RECENT PERIODICALS

I. GENERAL.

Islam and Internationalism. *Dragoman. Everyman.* London. May, 18; June, 1; 15; 29. 1918.

(1) Introductory. (2) Persia and Turkey, more especially the work of the Committee of Union and Progress. (3) The self-determination movement among the Arabs and the different groups of Russian Moslems. (4) The All-Russian Conference of Moslems, May, 1917.

II. SOURCES OF ISLAM IN ARABIA.

III. HISTORY OF ISLAM UP TILL RECENT TIMES.

Der Untergang der Christlichen Kirche in Nord-Afrika. I-IV Pfarrer Dr. L. E. Iselin. *Evangelisches Missions Magazine.* Basel. Feb.-June, 1918.

An interesting historical survey from the days of the first evangelisation of North Africa till the present time.

Old Caravan Roads and Overland Routes in Syria, Arabia and Mesopotamia. Fred. D. Harford, C. V. O., F. R. G. S. *Nineteenth Century.* London. July, 1918.

A survey of the references, especially in English Literature through the centuries to the caravan routes in Syria, Arabia and Mesopotamia.

IV. KORAN, TRADITIONS, THEOLOGY, ETC.

V. RELIGIOUS AND SOCIAL LIFE IN ISLAM.

Further Arabic Inscriptions on Textiles. A. R. Guest. *Journal of the Royal Asiatic Society.* April, 1918.

A description, illustrated, of two Arabic inscriptions (1) from a Russian publication in Moscow in 1897, called "Coptic Art: Coptic figured Textiles." Date, A. H. 365-386. (2) a woven silk strip in the Victoria and Albert Museum, London, with the inscription repeated four times, twice in yellow and twice in white. The stuff probably belong to the 11th or 12th century and was probably woven in Hither Asia.

Les Marocaines chez elles. Edith Wharton. *Revue des Deux Mondes.* 15 Juin, 1918.

An account of the women of Fez.

VI. POLITICAL RELATIONSHIPS.

Indian Politics. *The Round Table.* London. June, 1918.

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